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The real Christ

THE REAL CHRIST

R. A. TORREY, D.D.

“We would see Jesus.”—JOHN xii: 21

“Then were the disciples glad, when they
saw the Lord.”—JOHN xx: 20

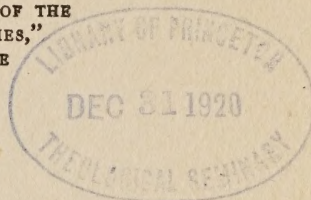
THE REAL CHRIST

THE CHRIST OF ACTUAL HISTORIC FACT AS DISTINGUISHED
FROM THE CHRIST OF MAN'S DREAMS AND FANCIES AND
IMAGININGS: THE CHRIST OF GOD'S OWN APPOINTMENT
WHOSE PICTURE GOD HIMSELF HAS DRAWN IN THE BIBLE AS
DISTINGUISHED FROM THE CHRIST OF "CHRISTIAN SCIENCE,"
"THEOSOPHY," "UNITARIANISM," "SPIRITUALISM" AND OTHER
FORMS OF FICTION

✓
BY

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CHRISTIAN FAITH," "WHAT THE BIBLE TEACHES,"
"HOW TO WORK FOR CHRIST," "THE BIBLE
AND ITS CHRIST," ETC.



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INTRODUCTION

For years it has been on my heart to write a book on *the real Christ*, the Christ of actual historic fact as distinguished from the Christ of man's dreams and fancies and imaginings. I have spent many hours in the famous picture galleries of Europe studying the paintings of "The Christ" by the so-called "Masters" and I have always been disappointed and oftentimes indignant at the gross misrepresentations of the face of Jesus Christ as they presented it. One night in a world famous center of culture and art in the Old World, a man called to see me. As he entered the room and I glanced at his face, I felt confident that his face was the model of many of the so-called portraits of our Lord. In almost his opening sentence, he confirmed my suspicion. And why had he come to see me? Because he was the slave of sin in one of its most disgusting forms and he came to find if there were any way of deliverance. And the face of this moral degenerate was taken as a model by those who would portray the countenance of the Perfect Man! The representations of Christ by many poets, essayists and preachers, while not so grossly false, nevertheless are not

satisfying. They no more present *the real Christ* than Edwin Arnold's "Light of Asia" presented the real Buddha. But there is a perfect portrayal of *the real Christ*, the Christ of God's own appointment, the Christ of actual fact, in all His many-sided and complete perfection, beauty and glory. That portrait is in God's own Word, the Bible. It is found in the preview of the coming Christ granted to the Old Testament prophets and in the histories of the Christ as He actually moved among men that the four evangelists were inspired by God to write, and in the explanation of that picture that the apostles who wrote the Epistles were enlightened by the Holy Spirit to give. Over that marvelous picture I have pored for many days and weeks and months and years, and my wonder has grown as I have studied it. I attempted a number of years ago to give a series of addresses on *the real Christ* at a Bible Conference. Not a few testified of blessing received, but I was not satisfied, and I studied on and prayed that I might see Him and tell of Him as He actually was. At last I decided to attempt, by the Holy Spirit's enabling, to interpret God's own picture of the Christ of His own appointment to my own people and then to put the interpretation into book form for wider circulation. My wife is immediately responsible for the decision. She delights not only in an instructive rather than a merely hortatory ministry, but in a ministry that is coherent, orderly,

progressive, systematic, symmetrical and complete in its teaching. So she said to me one day last October as we were crossing the Pacific to America from China, "About what are you going to preach a series of sermons next winter?" "I do not know." "Well, you are going to preach a series of some kind, are you not?" "I suppose so." "Well, about what?" She was insistent and there was no escape. "Perhaps about *the real Christ*." "I think that would be a good subject." And I prayed and a Higher Authority said, "Preach on *the real Christ*," and I did. I have never so enjoyed preaching any other phase of God's truth as I have in presenting this. Sometimes I could hardly go on with my dictation as I have beheld His wondrous beauty, and time and again as I have spoken to the people and I have seen the Lord, a strange, glad awe has fallen upon speaker and hearers alike. And the crowds have grown and many have been blessed and great changes have been wrought in the preacher and in the hearers. May God bless the reading of these studies as He has the preaching and hearing of them.



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THE REAL CHRIST

THE REAL CHRIST

CHAPTER I

THE REAL CHRIST

“And the word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.”—John 1:14.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.”—2 Cor. 3:18.

“He that saith he abideth in Him ought himself also so to walk, even as he walked.”—1 John 2:6.

My subject this morning is *the Real Christ*, and this is the first of a series of sermons on this subject. We have four texts: John 1:14—“*And the word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.*” Acts 2:36: “*Let all the house of Israel therefore know assuredly, that God hath made Him to be both Lord and Christ, this Jesus whom ye crucified.*” 2 Cor. 3:18—“*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.*” 1 John 2:6—

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”

We hear a great deal about Christ in our day. It is doubtful if there ever were an age before this in which men talked and wrote so much about “Christ” as to-day. We hear about “Christ” not only from thoroughly orthodox, evangelical Christians, but we hear about “Christ” from Roman Catholics. We hear about “Christ” from Unitarians. We hear about “Christ” from Theosophists. We hear about “Christ” from Christian Scientists. We hear about “Christ” from Spiritualists. We hear about “Christ” from some Buddhists. We hear about “Christ” from Behaists and we hear about “Christ” from Socialists and Anarchists. We hear about “Christ” even from men and women who make no profession whatever of any religion of any sort. You see His name, His title and His sign everywhere. But the Christ many tell about and urge upon men is not *the real Christ*. He is not the actual Christ Jesus who once walked this earth and whom men saw and studied and knew; the Christ who was the Incarnate Word of God and whose glory men actually saw with their own eyes, *“The glory as of the only begotten of the Father, full of grace and truth.”* He is not the Christ who once lived and died and was raised again. The Christ many talk about is a pure figment of their own imagination which they have substituted for the actual Christ of history, the Christ who once

lived here on earth and who now lives in the glory and who some day is coming back again to take the reins of Government and save this wrecked and ruined human society of ours and make it what it ought to be.

The Christ, for example, of "Christian Scientists" is not *the real Christ*. You sometimes think when you hear Christian Scientists talk about Christ (if you are not fully informed) that they are talking about our Lord Jesus Christ and that, as they say, they believe in the divinity of Christ, they mean that they believe in the Deity of Jesus. Not for one moment do they mean that. By "Christ" they do not mean a definite person at all, any more than when they speak about "God" they mean a definite person. They mean the "Christ principle." The Christ of Theosophy is not *the real Christ*. Even the Christ of Roman Catholicism is not *the real Christ*, though in some measure He is. The Roman Catholics, when they speak about Christ, mean the Jesus who was crucified, is risen and is coming again, and they mean a divine Jesus, but the picture they draw of Him and of His character and of His relation to His virgin mother is very different from the picture God Himself has drawn in this Book. And the Christ pictured in many a Protestant pulpit is not *the real Christ*.

The only place to see *the real Christ*, just as He was and is, is in this Book. Many in these days say that they "believe in Christ but not in

the Christ of the Bible. *There is no other Christ than the Christ of the Bible.* Any Christ other than the Christ of the Bible is a pure figment of the individual imagination, a mere idol substituted for a divine reality; just as much an idol though manufactured by man's brains as an idol men manufacture with their hands out of iron, silver, gold, wood or stone.

The real Christ is set forth in our first text: "*And the word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.*" And in our second text, Acts 2:36: "*Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.*" That man Jesus who walked this earth Nineteen Hundred years ago, who was God manifest in the flesh, He and He alone is *the real Christ*. And this whole Book tells about Him, not merely the four Gospels but the entire sixty-six books that make up the Bible; and this morning we are going to study Him as pictured in this Book.

I have said that the Bible is the only book that can help us to really and truly know Him, *the real Christ*. Let me add that the Holy Spirit is the only Person who can enable us to understand Him as He is set forth in the Bible. God has drawn the picture of *the real Christ* in the Bible and the Holy Spirit is God's interpreter of the picture. It is the work of the Holy Spirit to bear

witness of *the real Christ* (John 15:26), and it is only as He testifies of Christ, only as He takes the picture given to us in the written Word of God, in this Book, and interprets it to us, that we come to know or understand *the Real Christ*, Jesus Christ.

We have a three-fold object in studying *the real Christ*:

1. First, that we may see Him in all His moral glory, "*The glory as of the only begotten of the Father, full of grace and truth,*" and, therefore, admire and love and glorify Him as we ought.

2. Secondly, that we may become like Him through beholding Him; or, as the English Revision of 2 Cor. 3:18 puts it, "*We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*"

3. In the third place, that in Him we may have a standard for our own conduct, or as John puts it in our third text, "*He that saith he abideth in Him ought himself also so to walk, even as He walked*" (1 John 2:6). The Ten Commandments are not the Christian's rule of life. The Christian has a far higher rule of life than the Ten Commandments. Jesus Christ Himself is the Christian's rule of life. "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*"

JESUS CHRIST, THE HOLY ONE

We look at "the Christ" to-day in the most fundamental aspect of His character. What do you think is the most fundamental aspect of the character of Jesus Christ? Holiness! We look at the Christ to-day as "the Holy One." Holiness is the first and most preëminent characteristic of Jesus Christ that appears in the Word of God. As John puts it in our first text: "*We beheld His glory, the glory as of the only begotten of the Father.*" Now, holiness is the preëminent moral characteristic of God and it is, therefore, also the preëminent characteristic of Jesus Christ. It is true John says, in 1 John 4:8, "*God is love,*" but John had already said something else before he said this. He had said something as the deeper foundation on which he could build the statement "*God is love,*" and that deeper something that John had already said is found in 1 John 1:5: "*This then is the message which we have heard from Him, and declare unto you, that God is light and in Him is no darkness at all.*" The whole object of the Old Testament revelation, which was to form the basis of the New Testament revelation, was to teach, elucidate and burn into the Jewish consciousness one great fundamental truth, namely, "God is Holy." Holiness, I repeat, was the fundamental, preëminent, moral attribute of God and it is the fundamental, preëminent moral attribute of *the real Christ*. Christ

was loving? Yes. Christ was gentle and merciful? Yes. Christ was meek and humble and prayerful? Yes. We shall study all these attributes of Christ in their place, but Christ was first of all *Holy*. He, too, was "*light and in Him there was no darkness at all.*"

We shall divide what we have to say on the Holiness of Christ under two heads: First, *The fact of His Holiness*; second, *How the Holiness of Jesus Christ manifested itself*.

I. The Fact of the Holiness of the Real Christ.

We shall look first at the fact of the Holiness of *the real Christ*. The fact that Jesus Christ was first of all and above all else "holy" is set forth in the Bible in many ways.

1. First of all, *the fact of Christ's Holiness is clearly, directly and definitely asserted again and again*. In Acts 4:27, 30, we read: "*For of a truth against Thy Holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together. . . . By stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy Holy child Jesus.*" Here the Holiness of Jesus is twice emphasized as the one completely descriptive moral attribute of Christ Jesus.

In Mark 1:24 we read: "*Saying, let us alone; what have we to do with Thee, Thou Jesus of*

Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." Here a demon, a being of superior intelligence but inferior character, is compelled to declare the truth that Jesus was not only "holy" but that He was "*the Holy One of God.*" In Acts 3:14 we read: "*But ye denied the Holy One and the just, and desired a murderer to be granted unto you.*" Here the Apostle Peter, filled with the Holy Ghost, declares Jesus to be "*the Holy One.*" In 1 John 2:20 we read: "*For ye have an unction from the Holy One, and ye know all things.*" The "Holy One" here, as is evident from a careful study of the passage, is Jesus Christ, and here again an inspired apostle declares Him to be "*the Holy One.*" Putting these passages together, it is evident that Jesus Christ was Holy, absolutely Holy; like the Jehovah of the Old Testament, "*The Holy One.*" In the Old Testament it is Jehovah God who is called "*The Holy One.*" Take Isaiah alone, for example, and we find that Isaiah no less than thirty times declares Jehovah to be "*The Holy One, of Israel.*" But when the Christ really appeared in the person of Jesus of Nazareth, when Jehovah became flesh and tabernacled in the person of Jesus Christ, it is He who is set forth as "*The Holy One.*" "Holy" means absolutely free from moral defilement or defect. To say that Jesus Christ is "*the Holy One,*" absolutely Holy, is to say that Jesus Christ "*is light and in Him is no darkness*

at all." And Jesus Christ did not hesitate to say of Himself, "*I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.*" (John 8:12.)

2. In the second place, the fact that Jesus Christ was Holy, absolutely Holy, is brought out in the Bible by the way in which the Bible multiplies words, phrases and figures to produce an adequate conception or impression of the absolute holiness or moral purity of Christ. For example, we read in Heb. 7:26, R. V.: "*For such a high priest became us holy, guileless, undefiled, separated from sinners, and made higher than the heavens.*" In Heb. 9:14 R. V. we read: "*How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?*" In 1 Peter 1:10 we read: "*But with the precious blood of Christ, as of a lamb without blemish and without spot.*"

Again in 1 John 3:5 we read: "*And ye know that He was manifested to take away our sins; and in Him is no sin.*" In 2 Cor. 5:21 we find these words: "*For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*" In Heb. 4:15, it is put this way: "*For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*" And finally in 1 John 3:3 we read: "*And every man that hath this hope in him purifieth himself, even as He is pure.*"

Note, please, how the Holy Spirit through these various inspired men piles up figures and phrases to produce upon your mind and mine something like an adequate impression of the immaculate and absolute and infinite holiness of Jesus Christ. Truly we do "Behold His glory, the glory as of the only begotten of the Father, full of grace and truth." The dazzling white light that transformed and glorified the face and very garments of Jesus on Mt. Tabor was only a faint adumbration of the moral glory of His infinite holiness that shone within. And yet many, in the face of all this, dare to compare their own holiness with the holiness of Jesus Christ and say that they have already attained unto all the fullness there is in Him. When I look at Him in His infinite holiness, I wish to do what Isaiah did when he "saw the Lord high and lifted up," and heard the seraphim cry in His presence, "Holy, Holy, Holy, is the Lord of hosts"; I wish to cover my face and cry "Woe is me! for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." I cannot but do what Job did when he no longer merely heard of God by the hearing of the ear, but his eyes saw Him, "abhor myself and repent in dust and ashes."

II. How the Holiness of Jesus Christ Manifests Itself

Now let us look at How the Holiness of *the real Christ*, Jesus of Nazareth, manifested itself.

1. The Holiness of Jesus Christ manifested itself, in the first place, *in a love of righteousness and a hatred of iniquity*. We read in Heb. 1:9: "*Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*" It is not enough to love righteousness; iniquity must be hated as well. On the other hand, it is not enough to hate iniquity; righteousness must be loved as well. There are those who profess to love righteousness but they do not seem to hate iniquity. They are strong in applauding right but not equally strong in denouncing evil. There are also those who profess to hate sin, but they do not seem to love righteousness. They are strong in denouncing evil, but not equally strong in applauding right. The Holiness of *the real Christ*, our Lord Jesus, was full-orbed as well as spotless—he loved righteousness and hated iniquity.

2. In the second place, *the Holiness of Jesus Christ manifested itself both in deed and word*. Negatively, in His never doing sin nor speaking falsehood; positively, in His always doing what was pleasing to God and always speaking the things which pleased God. Read, for example, 1 Peter 2:22: "*Who did no sin, neither was guile found in His mouth.*" Read also John 8:29: "*And He that sent me is with me: the Father hath not left me alone; for I do always those things which please him.*" Read Matt. 17:5: "*While He yet spake, behold, a bright cloud overshadowed them;*

and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye Him,” and compare with that John 12:49: *“For I have not spoken from myself; but the Father which sent me, He gave me a commandment, what I should say and what I should speak.”*

Note carefully two things—first, that the Holiness of Christ manifested itself not merely in His deeds but also in His words. Many to-day who make great professions of holiness in their doings are very unholy in their sayings. In the second place, note that the Holiness of Christ did not merely manifest itself negatively in not doing or speaking wrong, but also positively in His speaking and doing all that God desired—all that was right to do or speak. A full manifestation of holiness does not consist merely in doing nothing wrong but in doing all that is right, and saying all that ought to be said. Ah, friends, it is comparatively easy never to say what we ought not to say and never to do what we ought not to do, but the really hard thing is to always do the thing God would be pleased to have us do and always to say the thing, and everything, God would have us say.

3. In the third place, *the Holiness of Christ was manifested in constant and never-failing victory over sin.* This is brought out in Heb. 4:15: *“For we have not a high priest which cannot be touched with the feeling of our infirmities; but*

was in all points tempted like as we are, yet without sin." The Holiness of our Lord was not the mere negative innocence that results from being shielded from contact with evil, but the positive holiness that meets evil and overcomes it.

4. In the fourth place, *the Holiness of Jesus Christ manifested itself in demanding absolute perfection of His disciples and refusing any compromise with evil.* This comes out in Matt. 5:48: "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" The whole Sermon on the Mount is an illustration of this same thing. Because Jesus Christ was infinitely Holy, He could not be satisfied with anything less in you and me than perfect holiness. Some say, "I wish He had set the standard lower," but I rejoice and glorify God that He set the standard as high as He did. If He had set the standard lower, He would not have been *the real Christ*, an absolutely Holy Christ.

5. In the fifth place, *the Holiness of Jesus Christ manifested itself in the stern and scathing rebuke of sinners.* This we see again and again. For example, read Matt. 23:13: "*But woe unto you scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*" In Matt. 16:23 we read: "*But He turned and said unto Peter, get thee behind Me, Satan: thou art an offense unto*

Me: for thou savorest not the things that be of God, but those that be of men."

Jesus Christ laid bare the Woman of Samaria's sin in a similar unsparing way as we read in John 4:17,18: "*The woman answered and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband: for thou hast had five husbands; and he who thou now hast is not thy husband: in that saidst thou truly.*" Still sterner words we read in Matt. 23:33: "*Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*"

Why did our loving Lord rebuke sin so sternly, so scathingly, so mercilessly? Because He must. Because of what He was. Because He was Holy. Because He was "light and in Him was no darkness at all." Oh, yes, He was "the meek and lowly Jesus" but not at all the meek and lowly Jesus as He is so often caricatured, looking upon sin with indulgence and excuse and allowance. No! never! Sinners He loved. Sin He hated, and rebuked sternly, scathingly, with words that shriveled as a hot fire.

6. In the sixth place, *the Holiness of our Lord Jesus Christ manifested itself in His making the greatest sacrifice in His power to save others from the sin He hated and to the righteousness He loved.* This we are told over and over again. For example, in 1 Peter 2:24, we read: "*Who in His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto*

righteousness: by whose stripes ye were healed." Again in 1 Peter 3:18: "*For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*" Still again we read in 2 Cor. 5:21: "*For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*"

We read again in a most remarkable passage, Phil. 2:6-8: "*Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.*" The clear meaning of this is that in order to save men from the sin He hated to the righteousness He loved, He deliberately turned His back upon equality with God and became a man and submitted Himself to the lowest disgrace and the most awful suffering a man can endure. Who can fathom such Holiness as that? Again in Gal. 3:13 we read: "*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree.*" A wonderful statement of the same great truth is found in the Old Testament (in Isaiah's prophetic vision of the coming Christ), Isa. 53: 5, 6: "*But He was wounded for our transgressions, He was bruised for our iniquities; the chas-*

tisement of our peace was upon Him; and with His stripes we are healed. . . . All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all."

Here was the crowning manifestation of the holiness of our Christ as He really was. He so hated sin and so loved righteousness that He was not only willing to die rather than sin Himself, but He was willing even to give up His Divine glory and be made in the fashion of a man, willing to die the death of a malefactor, be rejected of man and separated from God, *that others might not sin*. He was willing to make any sacrifice to do away with sin, not only in Himself but in others.

Men look at the cross of Christ and say "see the love of God and the love of Christ." Yes; they are wonderfully set forth there; but look again at the cross of Jesus and see the Holiness of Christ as seen in His atoning death. He so hated sin and so loved righteousness as to make that matchless, marvelous, unfathomable sacrifice of the Throne of God for the cross of shame in order to save not merely Himself, but other men and women from the sin He hated to the righteousness He loved.

7. In the seventh place, *the Holiness of Jesus Christ will in the future manifest itself in the awful, irrevocable punishment of those who refuse to be separated from their sin*. That comes out

again and again in the Scriptures. For example, we read those appalling words of our Lord Himself in Matt. 25:31, 32, 41: "*When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: then shall He say also to them on the left hand, depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels.*"

Again we read in 2 Thess. 1:7-9, R. V.: "*The Lord Jesus shall be revealed from heaven with the angels of His power in flaming fire rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His power.*" Why must men who will not forsake sin and receive the Saviour perish forever? Because *the real Christ* is Holy. He died to save men whom He loves from sin which He hates. He stopped at no sacrifice to accomplish that. Language fails to describe the sacrifice He made. But, if men themselves refuse to be thus separated from their sins, He leaves them to their self-chosen partnership and the doom which it involves. Men talk much of the Holiness of God and the love of Jesus, but *the real Jesus* is just as Holy as God, and God is just as loving as Jesus.

In this and in all else Jesus and the Father are one.

Let us remember, then, in trying to picture to ourselves *the real Christ*, that, first of all, *the real Christ* is Holy. Until we have an adequate conception of His Holiness, we can have no adequate conception of His love.

To sum it all up—“*And the word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.*”

CHAPTER II

THE REAL CHRIST: HIS LOVE TO THE FATHER

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.”—John 14:31.

Our general subject this morning is the same as last Sunday, *the real Christ*; the Christ of God’s own appointment and of actual historical fact, as distinguished from the Christ of man’s dreams and fancies and imaginings; the Christ whose picture God Himself has drawn in the Bible as distinguished from the Christ of Christian Science, Theosophy, Unitarianism and other forms of fiction.

Last week we took one especial feature of the picture God has drawn, the Holiness of Christ, Christ as the absolute and infinitely Holy One. To-day we take another feature of the picture: “*The Love of Jesus Christ to God, the Father.*” We have two texts: Acts 2:36: “*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified,*” and John 14:31: “*But that the world may know that I love the Father, and as the*

Father gave Me commandment, even so I do."

In our second text, the Lord Jesus, the true and only Christ of God, tells us that the one thing He wished the world to know about Him was, *that He loved the Father*. Let me quote it to you again: "*But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.*" Usually in these days when we speak or think of love it is love to our fellow-man, or altruism, as we love to call it, of which we think. Modern thought is so exclusively occupied with man that it scarcely enters our minds that God should be the supreme object of our love and that our obligation to love God is immeasurably greater than our obligation to love our fellow-man. Most people echo the sentiment of the gifted poet who really exalted the one who was "a lover of his fellow-man" above the one who loved God. Our Lord Jesus loved His fellow-man, loved His fellow-man as no other human being ever loved His fellow-man, that we shall consider, God willing, next week; but far deeper than His love to his fellow-man, yes, the very foundation of His love to his fellow-man, high above His love to his fellow-man was His love to God, and the one thing above all others that He wished the world to know of Him was, *that He loved God, loved the Father*. So it should be with us.

It is indeed important that we love our fellow-man. In love to our fellow-man is the only solu-

tion of our social problems, industrial problems, political problems, international problems. No merely external League of Nations will ever set things straight. No merely external social adjustment of any kind will set things straight. No triumph of universal democracy will ever set things straight. Only love in the heart of the individual man to other men. If love ruled in the hearts of capitalists and laborers, in the hearts of Americans, Englishmen, Italians, Czecho-Slovaks, Germans, Japanese, Chinese, and the rest, all our social, industrial and international problems would be settled in a few days. And they never will be really settled until love to our fellow-man is thus triumphant in the individual heart. No philosopher and no millions of philosophers can bring in universal justice and equality and peace while selfishness rules in the hearts of men. But important as love to man is, love to God is more fundamental and immeasurably more important. God is infinite, man is finite; and it is one of the simplest axioms of mathematics that no number of finites ever equals infinity. The whole mass of the human race put together, all the fifteen hundred millions now living on the earth and all the billions who have lived on the earth in ages past, are as the "small dust of the balance" compared with the One Infinite God, and if we should render our full measure of love to the whole human race and fail to love the One Infinite God as we ought, where we succeeded would be as nothing

to where we failed. We shall see later that in the last analysis it was because Jesus loved God, loved the Father, that He loved His fellow-man, and we shall never love our fellow-man in reality until we first love God. As John puts it in 1 John 4:19, R. V.: "*We love, because He first loved us,*" and we through believing in that love get to loving God and so get to loving our fellow-man. As John again puts it in 1 John 4:11: "*Beloved, if God so loved us, we also ought to love one another.*"

It is the Love of Jesus Christ to the Father that we are to consider and meditate upon this morning.

How did that love manifest itself?

I. In doing as the Father gave Him commandment.

First of all, *the Love of our Lord Jesus to the Father manifested itself in doing as the Father gave Him commandment.* This comes out in our text, "*But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do*" (John 14:31).

The same thought is found in John 15:10: "*If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.*"

Because Christ Jesus loved the Father with a true and not merely a pretended love, loved Him

“in deed and in truth” and not merely “in word and tongue,” His ear was ever listening eagerly for the slightest or the hardest commandment of God, and the moment He heard it, He did it. So will every one do who really loves God. Many of us talk about loving God, but our ears are not constantly listening sharply for His Word of Command and even when we are forced to hear it, we are slow to obey it.

It was for the sole purpose, a glad and not reluctant purpose, of obeying God, of doing the Father’s will, that Jesus turned His back on Heaven’s glory and came down to the shame and agony of earth. He says in John 6:38: “*For I came down from heaven, not to do mine own will, but the will of Him that sent Me.*” His love to the Father faltered not at forsaking the glory of Heaven for the shame of earth, *because that was the Father’s will.* We might well stop right here and ponder that and lay our lives alongside of His and see how they measure up to God’s standard man, Jesus the Christ.

Having come into this world in obedience to the Father’s will, His loving obedience faltered not at death; yea, the death of the cross. As Paul puts it in Phil. 2:8: “*And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.*”

Jesus Christ’s death was entirely voluntary on his part. Some tell us in these days that it was “an unavoidable incident of His fidelity to duty,”

but God tells us in His Word that it was the purpose for which He came into this world and the goal toward which He deliberately walked. Jesus Himself says in John 10: 17, 18: "*Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.*"

We read in Luke 9:51 of His last journey to Jerusalem where the cross awaited Him—"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." But it was not only on that last journey that "*He steadfastly set His face to go to Jerusalem*"; but when He first took upon Him the nature of man, He had steadfastly set His face to go to Calvary. The Jews, as they stood beside the tomb of Lazarus and beheld Jesus weeping, said, "*Behold how He loved him*" (i.e., loved Lazarus—John 11:36). We stand beside the cross and behold Jesus bleeding, suffering, agonizing, dying, and we cry, "*Behold How He loved Him—loved God.*"

II. *In Keeping His Father's Word.*

In the second place, *the Love of Jesus Christ to the Father manifested itself in His keeping, carefully guarding, His Father's Word.* This we read in His own Words in John 8:55 R. V.:

“And ye have not known Him: but I know Him; and if I should say, I know Him not, I shall be like unto you, a liar: but I know Him and keep His word.” The word here translated “keep” means “to attend to carefully,” “to guard.” To keep God’s Word means more than to obey His commandments. A man may obey commandments without hearty love to them, but we guard that which we regard as a precious treasure. So our Lord Jesus regarded the words of God. The Father’s word was His most precious treasure. He guarded it as other men guard their gold and jewels. This esteem for His Father’s word was a peculiar mark of His love to the Father. Oh, how many there are to-day who profess to love God who need to learn this lesson. They do not jealously guard and tenaciously hold fast to God’s word. They are quite willing to give up any part of it that the first glib talker, who claims to be an exponent of the most recent German scholarship, says, “is not authentic and that all scholars are agreed it must go.” Look at Prof. Kent with his infamous “Shorter Bible,” out of which he unhesitatingly cuts what God has revealed about the propitiatory character of Christ’s death in Romans 3, just because some do not relish the God-taught doctrine of substitution and Prof. Kent does not want to offend any one, even if he has to surrender God’s truth to please him. What is the fundamental difficulty with these men? A lack of a deep and genuine love to the

Father, such as Christ Jesus had. If they had that love to the Father they would keep God's word. They would hold on to God's word regardless of who was displeased. Listen again to these words of *the real Christ*: "*And ye have not known Him: but I know Him; and if I should say, I know Him not, I shall be like unto you, a liar: but I know Him and keep His word.*"

III. In Unwavering Submission to the Father's Will

In the third place, *the Love of Jesus Christ to the Father* was manifested in *unwavering submission to the Father's will*, even when that will might require that from which His soul shrank in heart-breaking anguish. This comes out in our Lord's words in Matt. 26: 39, 42:

"*And He went forward a little, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt. . . . Again a second time He went away, and prayed, saying, O My Father, if this cannot pass away, except I drink it, Thy will be done.*" No man who ever lived on this earth so recoiled from death as our Lord Jesus did; for no other man was so full of life as He. He contemplated death with heart-breaking agony. In view of His coming death, His soul was "exceeding sorrowful, even unto death"; but though He thus recoiled from it, He

faced it and faced it gladly if it were the Father's will, and He knew that it was. Listen again as He says, "*O My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt.*" And "*Again a second time He went away, and prayed, saying, O My Father, if this cannot pass away, except I drink it, Thy will be done.*" Can we follow our Lord and Christ here? We must be ready to, for He Himself has said, "*If any man would come after Me, let him deny himself, and take up his cross, and follow Me.*" (Matt. 16:24.)

IV. *In Positive Delight in Doing the Father's Will*

In the fourth place, *the Love of Jesus Christ to the Father manifested itself in positive delight in doing the Father's will.* This comes out in Psalms 40:8, "*I delight to do Thy will, O my God; yea, Thy law is within my heart.*" The will of the Father in which the Christ delighted in this case, as the context clearly shows, was His own sacrificial death on the cross. So we see Jesus was not only submissive to the Father's will when it required the cross, but that He positively delighted in it, though it meant the cross for Him, simply because it was the Father's will. Do you love God like that? Love Him so that you positively delight in His will simply because it is His will, even, though it means crucifixion for you?

Oh, here lies the secret of a blessedness and a joy that nothing can ever mar.

Even in His boyhood, His delight was in the Father's will. This appears in Luke 2:49. His Mother who had sought Him three days said to Him, "*Son, why hast Thou thus dealt with us? behold Thy father and I sought Thee sorrowing*" and He replied, "*How is it that ye sought Me? Wist ye not that I must be about My Father's business?*" The Revised Version translates "*Knew ye not that I must be in My Father's house?*" The literal translation would be "*Knew ye not that I must be in the things of My Father?*" The meaning evidently is that even in His boyhood Jesus realized that He must be occupied with "the things of God" and that His delight was "in the things of God" and in the will of God.

During the entire course of His earthly life, doing His Father's will was His very meat and drink, His sustenance, His satisfaction and His joy. We have a striking illustration of this in the fourth chapter of John. Jesus had come with His disciples to the well of Samaria at six o'clock in the evening. He was weary, thirsty and hungry. His disciples had gone into Sychar to secure food for Him. He was too tired to accompany them. As He sits there tired and hungry on the well, the woman of Samaria appears and Jesus Christ begins to talk with her in order that He may give her the Living Water, in order that He may lead her to accept Himself and thus receive the Holy

Spirit. As He is deeply occupied in this work, the disciples return and find Him talking with the woman and the disciples say to Him as they offer Him food, "*Rabbi, eat.*" "*But he said unto them, I have meat to eat that ye know not.*" Then the disciples said one to another, "*Hath any man brought Him ought to eat?*" And Jesus said to them, "*My meat is to do the will of Him that sent me and to accomplish His work.*" He had forgotten His hunger and His weariness in the joy of doing the Father's will and accomplishing the Father's work. As we have said, "*doing His Father's will* was His very meat and drink, His sustenance, His satisfaction, His joy."

*V. In Always Doing the Things That Were
Pleasing to the Father*

In the fifth place, *the Love of Jesus Christ to the Father manifested itself in His always doing the things which were pleasing to the Father.* Remember what He Himself says in John 8:29, R. V.: "*He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him.*" Jesus, the Christ of God, so loved the Father that He made it His earnest study to find out what pleased the Father and always did it. That is far more than obedience to explicit commandments. A son may do whatever a father bids him, but a more loyal and loving son will not wait to be bidden, but study to find

out what is pleasing to his father and anticipate the expression of his will. To know what was pleasing to the Father was Jesus Christ's constant study: to do these things that were pleasing to the Father was His unvarying practice. There is a lesson here we all need to learn and not only to learn but to keep in mind. Many of us think that if we do the things God specifically commands us to do and leave undone the things that God specifically commands us not to do, we have done all that love to God requires of us. Oh, not at all. Love requires more than that. It requires us and will irresistibly impel us, if we really have the love of God in our hearts, to make it our earnest and constant study to know what pleases God and when we know it to do it without waiting to be told. How it would simplify our lives and how many of our perplexing problems that would solve, if we would only proceed on that principle. Shall I go to the theatre, shall I play cards, shall I patronize the movies, shall I smoke, shall I do this, that and the other thing? The answer to all these questions is found in putting to yourself the question "Will it bring more joy to God for me to do these things than for me not to do them?" If so, I will do them. Or, "will it bring more joy to God for me not to do these things than for me to do them." If so, if I really love God, I will not do them. Is that the principle upon which you act in everything? What's that? No? Then you do not love God. Learn from

the Christ to love Him to-day and from this time on to make it the principle of your life to find out what it would please Him for you to do and then do it every time.

VI. *In Seeking the Father's Will*

In the sixth place, *the love of Jesus Christ to the Father manifested itself in His seeking the Father's will.* This we see in John 5:30, "I can of My own self do nothing: as I hear, I judge: and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me." The word translated "seek" in this verse means "to seek in order to find." It is used in Matt. 13:45 of a man seeking pearls. The thought is that the accomplishment of His Father's will was the one object of Jesus Christ's pursuit. As other men hunt for jewels, gold or pleasure, or position or honor, or the accomplishment of their own will, so our Lord Jesus sought for the accomplishment of His Father's will. What are you seeking? Money, pleasure, honor, position. or just the accomplishment of God's will?

VII. *By Seeking and Accepting Testimony and Glory from the Father Alone*

In the seventh place, *the Love of the real Christ, Christ Jesus, to the Father manifested itself in*

His seeking and accepting testimony and glory from the Father alone. This we learn from John 5:34, 41, R. V.: "*But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. . . . (41) I receive not glory from men.*" Jesus Christ so loved the Father; the Father was so utterly all in all to Him, that He sought no praise, and accepted no praise, from man. It was the Father's testimony, the Father's approval, the Father's praise and that alone that He desired, and that alone that He would accept. What a lesson for you and me. How eagerly and persistently we seek a little admiration and praise from men. How gladly we accept it when it comes. How we treasure the fine things that are said about us in newspapers or in books. Let us have done with it! Let us so utterly love God that His approval is all we care for and all we will accept.

VIII. By Finishing the Work the Father Gave Him to Do

In the eighth place, *the Love of Jesus Christ to the Father manifested itself in His finishing the work the Father gave Him to do.* You will see this by reading John 17:4:

"I have glorified Thee on earth: I have finished the work which Thou gavest Me to do."

Jesus Christ loved the Father, therefore, He must bring to a complete accomplishment the work the Father assigned Him, and when was

that work completed? On the cross when He cried: "*It is finished.*" (John 19:30). Then and not until then. Jesus shrank, as we have already seen, from the cross in unutterable agony, but onward to the cross He marched because there and there alone the work the Father had given Him to do could be accomplished and completed. It was love to God the Father before love to you and me that brought our Lord Jesus to Calvary. We speak of God the Father loving men in Christ Jesus, which is true, but it is also true that Christ's sacrifice for men finds its final reason and original source in obedience to the will of the Father, Who was the object of His supreme love. Has God given you some work to do? He has, each one of us. And does the completion of that work, *the perfect consummation of it*, lead to some Gethsemane or Calvary? Very likely. Let us then march on to our Calvary, never hesitating a moment no matter how the heart recoils from the agony that awaits us there.

IX. In Seeking the Glory of the Father Alone

In the ninth place, *the Love of Jesus Christ to the Father manifested itself in His seeking of the glory of the Father alone*. This also comes out again and again in the verse just quoted, John 17:4: "*I have glorified Thee on earth.*" It comes out again in John 7:18: "*He that speaketh of himself seeketh his own glory: but He that*

seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him," and again in John 17:1: *"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee."*

The Father's glory was Jesus Christ's first and great ambition, the consuming passion of His life. It was for the Father's glory He planned, prayed, lived, acted, suffered and died. Jesus taught that the first and great commandment is: *"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind."* (Matt. 22:37, 38.) His own life is the supreme manifestation of this law which He taught. Is God's glory the only thing you are seeking? Have you lost sight utterly of your own glory, your own profit, your own ease, your own pleasure, your own everything? That is what Jesus, the Christ of God, did and *"He that saith he abideth in Him ought himself also to walk even as He walked."* (I John 2:6.)

CHAPTER III

THE REAL CHRIST: HIS LOVE TO MEN

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“Unto Him that loveth us, and loosed us from our sins by His blood.”—Rev. 1:5.

“For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.”—2 Cor. 8:9.

“He that saith he abideth in Him ought himself also so to walk even as He walked.”—1 John 2:6.

“A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. (35) By this shall all men know that ye are My disciples, if ye have love one to another.”—John 13:34, 35.

A week ago to-day and two weeks ago to-day our subject was *the real Christ*; the Christ of God's own appointment and actual historical fact as distinguished from the Christ of man's dreams and fancies and imaginings; the Christ whose picture God Himself has drawn in the Bible as distinguished from the Christ of Christian Science, Theosophy, Unitarianism, Spiritualism and other forms of fiction. We have the same general subject to-day. Two weeks ago, however, we considered one feature of the picture of *the real Christ* which God has given in His

Word, viz.: "*The Holiness of the real Christ.*" One week ago to-day we considered a second feature of that picture, viz., "*The Love of Jesus Christ to the Father.*" This morning we consider a third feature of the picture, "*The Love of the real Christ, the Christ of God's own appointment, the Lord Jesus Christ, God manifest in the flesh, to His fellowman.*" We have five texts:

1. Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

2. Rev. 1:5: "*Unto Him that loveth us, and loosed us from our sins by His blood.*"

3. 2 Cor. 8:9: "*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.*"

4. I John 2:6: "*He that saith he abideth in Him ought himself also to walk even as He walked.*"

5. John 13:34, 35: "*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. (35) By this shall all men know that ye are My disciples, if ye have love one to another.*"

These are wonderful texts; they have long meant much to us all, but before we get through this morning I think they will mean more to some of us at least than they have ever meant before. We saw last week that while our Lord

Jesus loved His fellowman as no other man ever loved his fellowman, that nevertheless, far deeper than His love to His fellowman, the very foundation upon which His love to His fellowman rested, far higher than His love to His fellowman was His love to God the Father, and that so it should be with us, viz., that our love to God, the Father, should be deeper, far deeper, and far higher than our love to our fellowmen. Indeed, that it must be the foundation of any real love to our fellowmen. But notwithstanding this, we shall see to-day that the love of *the real Christ* to His fellowman was most amazing. And yet God tells us in His Word that in His love to His fellowmen Jesus, the Christ of God, set us an example that we should follow in His steps. As John puts it in 1 John 3:16, "*Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren.*"

What we have discovered in the picture God gives us in His Word of the love of Christ to His fellowman, will come under two heads:

First: Who among men Jesus Christ loved.

Second: How the love of the Christ to men manifested itself.

I. Who Among Men Jesus Christ Loved

We shall look first at *Who among men Jesus Christ loved.*

1. First of all, *Jesus Christ loved the Church*. This we find explicitly stated in Eph. 5:25: "*Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it.*" Jesus Christ, as we shall see later, loves all men, but the Church is the peculiar object of His love. The Church is loved by Christ in a particular sense and in a peculiar way. A philanthropist may love all mankind and yet, if he is a true man, he will in a peculiar way love his own wife, love her as he loves no other woman; so Christ has peculiar love for the Church, His bride. We must be on our guard, in studying the various passages in the Bible which speak about the love of Christ, to note whether they refer to His love in general, *i. e.*, His love to all mankind, or His love in particular, *i. e.*, His love to the Church, which is His body and His bride.

Who are meant by the "Church?" Not, of course, any particular denomination, and not the Church as an external organization. By the "Church" as used here, and used frequently in the New Testament, is meant all the "called out" of the present dispensation; that is to say, all those who in this present dispensation accept Jesus Christ as their personal Saviour, surrender to Him as their Lord and Master and confess Him as such before the world and live a life of obedience to His will.

Christ's peculiar love for the Church is set forth in another way and a most beautiful way

in John 13:1: *“Now before the feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.”* Here a body of people are spoken of as being *“His own.”* Of course, these are the same as the *“Church.”* Why they are called *“His own”* is made clear in John 17:2, 9, 12: *“Even as thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He shall give eternal life. . . . (9) I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine; (12) While I was with them, I kept them in Thy name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled.”*

From these verses it is evident that Jesus Christ's *“own”* are those whom God the Father has given unto Him. That is to say, there is a body of people out of the human race whom God has given unto Jesus Christ as His own peculiar property. The proof that any one belongs to this elect company is that he comes to Christ, as we read in John 6:37: *“All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out.”* This highly favored company given unto Christ by the Father, and who come to Christ, are objects of Christ's special love. To them He ministers in a special

way (as we see in the context of John 13:1) and them He guards so that not one of them perishes. (John 17:12 Cf. John 18:9). Of them he says: *"Of those whom Thou hast given Me I lost not one."*

2. In the second place, *Jesus Christ not only loves the Church as a body, He loves in an altogether peculiar way individual believers in Himself.* That comes out in many places, but it comes out in a beautiful way in the words of Paul in Gal. 2:20: *"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me."*

3. In the third place, *Jesus Christ loved with an altogether peculiar and particular love those who loved Him and showed their love to Him by having and keeping His commandments.* This we read in His own words in John 14:21: *"He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself unto him."*

Our Lord Jesus expresses much the same thought in Mark 3:35: *"For whosoever shall do the will of God, the same is My brother, and sister, and mother."* Whosoever does the will of God stands in a relation of closest kinship to Christ, such an one is to Him His *"brother, and sister, and mother."* A man may love all men and yet

he has a peculiar love to his own brother and to his own sister and above all to his own mother, but our Lord tells us that toward whomsoever does the will of God, He has that love which combines all three of these great loves in one.

4. In the fourth place, *Jesus loved especial individuals in an especial way.* This appears in John 19:26, where John is spoken of as "*The disciple . . . whom Jesus loved.*" It also appears from John 11:5 where we are told that "*Jesus loved Martha, and her sister, and Lazarus.*" While Jesus loves all men with infinite love, while He has a peculiar love toward His Church as His body and His Bride, while He has an individual love to each member of His body, while He has a still more special love to those who have His commandments and keep them and do His Father's will, yet the more open any heart is to Him by faith and love, the more is that person the object of His especial delight.

5. In the fifth place, *Jesus Christ loved sinners, the lost, the ungodly, the utterly vile.* This we see time and time again in the picture God has drawn of Him in the Bible. For example in Matt. 9:13 He Himself says: "*I came not to call the righteous, but sinners.*" And in Luke 19:10 He says again, "*The Son of man came to seek and to save that which was lost.*" In Romans 5:6, 8 Paul says: "*For while we were yet weak, in due season Christ died for the ungodly. . . . (8) But God commendeth His own love toward us, in*

that, while we were yet sinners, Christ died for us." Jesus Christ loves the vilest sinner as truly as He loves the purest saint, but He does not love the vilest sinner in the same way He loves the purest saint. His love to the sinner is one thing; His love to the obedient disciple is quite another. Toward the one He has pity; in the other He takes pleasure. There is an attraction in both cases. In the one case it is the attraction of need appealing to compassion; in the other case it is the attraction of moral beauty appealing to appreciation and delight. Christ pities the sinner. He delights in the saint. He loves them both. In the parable of the Lost Sheep we see that to Jesus Christ the attraction of need was greater than the attraction of moral beauty.

Among the sinners whom Jesus loved were even His bitterest and cruelest enemies. We see Him on the cross forgetting His own dying agonies in His concern for those who nailed Him to the cross as He cries in His last moments, "*Father, forgive them; for they know not what they do.*" Here is a lesson we all greatly need to learn from our Lord's example.

II. How the Love of Jesus Christ to Men Manifested Itself

We will now look more closely at the picture God has drawn of *the real Christ* in the Bible and see *how His love to men manifested itself*. Here

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I am staggered at the wealth of the material that God presents to us in His Word. In giving a careful study to this subject some years ago, I found that there were no less than thirty separate and distinct ways in which the love of Jesus Christ to man manifested itself. Of course, it is impossible to give all of them this morning. Indeed we must omit two-thirds of them. Which shall we select?

1. In the first place, *the love of Jesus Christ to men manifested itself in His becoming poor that we might become rich.* This comes out in one of the texts I gave you in opening, 2 Cor. 8:9: "*For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.*" How great the riches He renounced and how great the poverty He assumed is seen in Phil. 2:6-8: "*Who existing in the form of God, counted not the being on an equality with God a thing to be grasped. (7) But emptied Himself, taking the form of a servant, being made in the likeness of men; (8) And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.*" How great the riches we obtain from His becoming so poor we see in Romans 8:16, 17: "*The Spirit himself beareth witness with our spirit, that we are children of God; (17) And if children, then heirs; heirs of God and joint-heirs with Christ;*" We might well stop here and pon-

der and wonder and admire and adore our wondrous Lord, but we must pass on. But before we do let me stop to say that even in this He has left us an example for our imitation, "*He that saith he abideth in Him ought himself also to walk even as He walked.*" (I John 2:6.)

2. In the second place, *the love of Jesus Christ to men, manifested itself in His giving Himself up for us.* This we see in a passage already quoted, Gal. 2:20: "*. . . The Son of God Who loved me and gave Himself up for me.*" His was a self-sacrificing love, *i. e.*, it was a love that sacrificed *self*. He sacrificed not merely His life for us. He sacrificed *Himself* for us. He "gave *Himself* up" for us. The death of Christ was not the only sacrifice He made though it was the crowning one. His whole life was a sacrifice from the manger to the cross. His becoming man at all was a sacrifice of immeasurable greatness and meaning.

Even in this marvelous sacrifice of Himself we must follow in His steps. God himself tells us so. He says in Eph. 5:2: "*Walk in love, even as Christ also loved you, and gave Himself up for you.*" And God also says in 1 John 3:16 in words which can neither be misunderstood or evaded, "*Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren.*"

3. In the third place, *the love of Jesus Christ for the vilest sinners manifested itself in His for-*

giving them when they repented of their sin and believed on Him. God's picture of the Christ abounds in illustrations of this. A notable instance is found in the seventh chapter of Luke. A woman who was a notorious sinner entered the house where He was being entertained by Simon, the Pharisee. She drew near Him as He reclined at the table and, bending over His feet, wet them with her tears and wiped them with her hair. Simon and the other guests were shocked that He should allow a woman of such a character even to touch Him, but Jesus looked up into those tear-dimmed eyes and said, "*Thy sins are forgiven, thy faith has saved thee: go in peace.*" Here also we are specifically told to imitate Him when others wrong us; for God says in Ephesians 4:32: "*Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*"

4. In the fourth place, *the Love of Jesus Christ to men manifested itself in His rebuking and chastening them when they sinned in order to bring them to repentance.* Speaking from the Glory, Jesus Christ says in Rev. 3:19: "*As many as I love, I reprove and chasten: be zealous therefore and repent.*" A one-sided picture is oftentimes drawn of our Lord, the Christ of God, at this point. His readiness to forgive sinners, even the vilest, is emphasized, but that true and wise love of His that makes the impenitent sinner suffer in order that he may be brought to repentance,

is lost sight of or obscured. Such a Christ is not "*the real Christ.*" It is not the Christ of actual fact. It is not the Christ God has Himself pictured for us in His own book.

5. In the fifth place, *the love of Christ toward skeptics was manifested in patient dealing with unreasonable, inexcusable and stubborn doubts.* There are various illustrations of this in the Bible. One of the most striking is in the case of Thomas. Thomas was not with the other disciples on the night of the resurrection day when Jesus Himself appeared in their midst and manifested Himself to them. When Thomas returned the other disciples said unto him: "*We have seen the Lord,*" but Thomas stubbornly replied, "*Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.*" (John 20:24, 25.) A week from that night, the next Lord's Day, the disciples were gathered together again and Thomas was with them this time and Jesus Himself stood in the midst and said "*Peace be unto you.*" Then He turned to Thomas, the stubborn doubter, and gently said, "*Thomas, reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side: and be not faithless but believing.*" The stubborn, unreasonable, inexcusable doubt of Thomas is conquered and he falls upon his knees before His Lord, looks up into His face and cries "*My Lord and my God.*" (John 20:26-29.) There

is a lesson here for us. We grow so impatient with the doubter, especially when he is stubborn and unreasonable in his doubt, but our Lord did not and our Lord's method certainly is best.

6. In the sixth place, *the love of Jesus Christ toward a weak disciple manifested itself by patient and tender dealing with his lapse into grievous sin and awful apostasy.* The case we have in mind is, of course, that of the apostle Peter who had denied his Lord three times with oaths and curses; and yet after His resurrection, our Lord, in sending a message through his angelic messengers to the disciples said, "*But go, and tell His disciples and Peter, He goeth before you into Galilee: there shall ye see Him, as He said unto you.*" (Mark 16:7.) Oh, how wondrously tender was that "*and Peter.*" Why, "*and Peter?*" was he not a disciple? Yes, the leader of the apostolic company. But three nights ago he had denied his Lord three times, with oaths and curses, and, if the messenger had only said, "Tell His disciples," Peter would have said, "Yes, I was a disciple, but I am no longer. I denied my Lord with oaths and curses. He doesn't mean me." But our loving Lord in sending the messengers said, "Go and tell My disciples and, whoever you tell, be sure you tell poor, discouraged, back-slidden, broken-hearted Peter." Here too is a lesson for us. When professed Christians prove weak, when in the hour of testing they fail, how ready we are to turn upon them harshly and utterly dis-

courage them, instead of following in the footsteps of our Lord and dealing with them patiently and tenderly, no matter how grievous their lapse into sin may have been, and thus winning them back to Him.

7. In the seventh place, *the love of Christ to His disciples manifested itself in His performing the lowliest and most menial services for them.* This we see in that wonderful picture of the Christ that God has given us in John 13:1-5: "*Now before the Feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, (3) Jesus knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, (4) riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. (5) Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*" What a sight! What a sight! The Lord of Glory washing the dirty feet of those mutually jealous disciples. We cannot stop now to dwell upon the significance of this wonderful scene. Indeed what Jesus did on this occasion needs imitation more than it needs comment, and in this case our Lord Himself definitely

tells us, and emphasizes the fact, that He has left us an example that we should follow in His steps. His words are, "*For I have given you an example, that ye also should do as I have done to you.*" (John 13:15.)

8. In the eighth place, *the love of Jesus Christ to the Church was manifested in His leaving the Father to cleave unto the Church, so that they too should become one flesh.* This stupendous fact is declared by Paul in Eph. 5:31, 32: "*For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.. (32) This mystery is great: but I speak in regard of Christ and of the Church.*" One hesitates to attempt to interpret these remarkable words but God has put them into His Word that we may understand them and meditate upon them, and their meaning is plain if it is staggering in its marvelous significance. They mean this: God, the Father was the object of the eternal love of Christ. In the eternity behind us, before a world was formed or an angel or any created being, God the Father, and God the Son, loved one another. Their whole being was wrapped up in one another. The tendrils of the love of Christ had wrapped themselves around the one object of His eternal love, the Father, with an infinitude of love that we cannot fathom or imagine. But man was created and man sinned and out of that great lost mass of mankind God gave His Son an elect people that should believe

on Him, and become His Bride and out of love to this Bride, the eternal Son of God tore Himself away from the Father, came down to this sin-cursed world to win us as His Bride and to be joined to us. Do you wonder that Paul says, "*This is a great mystery.*"

9. In the ninth place, *the love of Jesus Christ to His disciples manifested itself in His going to prepare a place for us.* This we see in those familiar and precious words of our Lord in John 14:2: "*In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.*" It was love for His Church that brought Christ down to the earth and it was love for His Church that took Him away again from the earth. It was love for His Church that led Him to leave the Father and come down here and seek us out and win us for Himself as His Bride and to die to secure our pardon. It was also love for the Church that led him to leave us to go back to the Father and prepare for us an eternal home in His Father's house.

10. In the tenth place, *the love of Jesus Christ for His Church will manifest itself in His coming again for us to receive us unto Himself that we may be no more separated one from the other.* This appears in the next verse to the one just quoted, John 14:3: "*And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be*

also." Oh, how He loves us! He left us out of love for us. He left us for our good. But He is lonesome up yonder without us; even heaven, with the Father's presence, is a lonesome place for Christ without us; He so loves us. And earth ought to be a lonesome place for us without our Lord and Christ, our heavenly bridegroom because we so love Him. Earth ought to be a lonesome place for us without Him no matter how beautiful our homes, how many our comforts, how numerous and excellent our friends, how noble and satisfying our children, our wives or husbands. Is earth a lonesome place for you without the Lord Jesus? Are you longing for His return? Does your heart keep crying, "Even so come Lord Jesus, come quickly," and are you even willing, if He must tarry, to lay aside your mortal body and "*be absent from the body and at home with the Lord?*" (2 Cor. 5:8.) Are you saying from the depth of your heart with Paul, "*For me it would be far better to depart and be with Christ.*"

There is a wonderful tenderness in the exact wording of this verse. (John 14:2). Our Lord Jesus says, "*I will come again and receive you unto Myself.*" Note those words "*unto Myself.*" He does not merely say into My home and into companionship with Me, but "*unto Myself.*" It is as if He longed for us to press us to His very soul, "*unto Myself.*" Godet's comment on these words is worth repeating. "He presses him (*i. e.*, the believer) to His heart, so to speak, while bear-

ing Him away. There is an infinite tenderness in these last words. It is for Himself that He seems to rejoice in and look to this moment which will put an end to all separation."

Last summer, I entered a room in a little Mission Station in China many miles off the beaten track. It was the room in which the native pastor dwelt. There was just one decoration on the wall of that plainly furnished room. It was a text of Scripture and what do you think it was? Just these words; "*Come Quickly Lord Jesus.*"

CHAPTER IV

THE REAL CHRIST: HIS LOVE FOR SOULS

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“For the son of man came to seek and to save that which was lost.”—Luke 19:10.

“And the multitude cometh together again, so that they could not so much as eat bread. And when His friends heard it, they went out to lay hold on Him: for they said, He is beside Himself.”—Mark 3:20, 21.

“And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost.”—Luke 15:6.

“O, Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”—Matt. 23:27.

“He that saith he abideth in him ought himself also to walk even as he walked.”—1 John 2:6.

For three Sundays we have been studying, under the Holy Spirit's guidance, the picture God has given in His Own Word, the Bible, of *the real Christ*, the Christ He Himself has appointed, the Christ of actual historic fact, as distinguished from the Christ of man's own manufacture, the Christ of man's fancy and imagination and dreams, the Christ of Christian Science, Theosophy, Unitarianism, Spiritualism and other

forms of religious or irreligious fiction. We have thus far studied three features of that picture: First, the Holiness of *the real Christ*; second, his love to God the Father; third, his love to men. To-day we study the fourth feature of that divinely drawn picture, "The Love of Jesus Christ for Souls." I have six texts:

Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

Luke 19:10: "*For the Son of man came to seek and to save that which was lost.*"

Mark 3:20, 21: "*And the multitude cometh together again, so that they could not so much as eat bread. And when His friends heard it, they went out to lay hold on Him: for they said, He is beside Himself.*"

Luke 15:6: "*And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost.*"

Matt. 23:37: "*O, Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*"

I John 2:6: "*He that saith he abideth in Him ought himself also to walk even as He walked.*"

We shall study the Bible together to discover how the love of Jesus Christ for souls is seen,

with the hope that this study will awaken in us the same love for souls. Oh, how I wish it would; how much it would mean for this city, how much it would mean for this whole country, how much it would mean for the world: for this audience has come from all parts of the world, and you are going to all parts of the world.

I. In the Purpose for Which He Came Into the World

In the first place, *the love of Jesus Christ for souls is seen in the purpose for which He came into this world.* He Himself declares that purpose in Luke 19:10: "*For the Son of man came to seek and to save that which was lost.*" Seeking and saving the lost was the one great object of the earthly mission of the Son of God. He came into this world not to receive honor nor to accumulate wealth nor to gain a kingdom. He left behind greater glories than this world contained. He came for just one purpose—to seek out and save the lost. Lost men were of more value and preciousness in His sight than all earth's wealth and glory. Yes, than all the wealth and glory of the wonderful Heaven He left behind. Indeed in His sight a single soul was of priceless value. The whole material universe had not the value in His sight of a single soul, not merely the soul of some one great or wise or good, but the soul of the most insignificant per-

son; the soul of the most foolish and unlearned, the soul of the vilest and the worst, not only the soul of the philosopher or the saint, but the soul of the savage and outcast. Each soul has this value in His sight.

Years ago one Sunday night I was walking up the Waterloo Road in London. The street was a blaze of light. The public houses were in full blast. Stages were rolling in crowded with men and women, many of whom were drunk. I came to a dark place in the road. I saw a donkey cart backed up against the curb. Two young men were casting what looked like a filthy, stuffed bag into the donkey cart. I stepped nearer to see just what they were throwing into the cart. It was a woman, drunken, besotted, unconscious with drink, a woman perhaps fifty years of age, seemingly their mother. I shrank back in horror and disgust, and then the thought came to me, "God loves that woman as truly as He loves you." Not only is that true, but it is also true that in the sight of Jesus Christ, the soul of a poor, disgusting, besotted, degraded creature like that is of more value than all the priceless gems of earth. He "*came to seek and to save the lost.*"

Some years later, going through the streets of Benares, India, I saw a fakir, a so-called "holy" man, in a cage, almost naked, sitting before a fire, at which he was looking steadily, trying never to even wink his eyes or notice the people gazing at him, his hair and his body covered with ashes,

a perfect representative of the Buddhistic conception of holiness and blessedness. It was a more nauseating sight than the degraded, drunken woman in London, and again, as I turned away in disgust, the thought came to me, "God loves that poor, wretched being, blinded and sunken through the influence of Buddhism." Yes, that is true, but it is also true that the soul of that poor, misguided, benighted, degraded Buddhist fakir was of more value in the sight of Jesus Christ, and of those who see as Jesus Christ sees, than all the wealth and splendor of this world. It was that He might seek out and save such, seek and save the lost, that Jesus Christ, the Eternal Word of God, left heaven and all its glory and came down to earth with all its pain and agony and shame. It was to seek and to save the lost that He *"though He was rich, yet for our sakes became poor that we through His poverty might become rich."* (2 Cor. 8:9.) It was to seek and to save the lost that He, *"existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."* (Phil. 2:6-8.) Have we that love for souls that we would be willing to give up the highest place of earth's honor and take the lowliest place, the place of misunderstanding and rejection and

shame and spitting and suffering and death that we might find more of the lost and utterly degraded, the degenerate, and save them by leading them to know our Lord and Saviour Jesus Christ?

II. By His Ever Being on the Watch for Opportunities to Save Perishing Souls

In the second place, we see the love of Jesus Christ for souls in His ever being on the watch for opportunities to save perishing souls. We have a striking illustration of this in the fourth chapter of John. You know the story. Jesus came to Jacob's well at six o'clock in the evening after a long day's journey. He was hungry and tired. His disciples went into the city to obtain food, but He was too tired to go with them; and as He sat there on the well, lifting His eyes, He saw a woman who was an outcast coming toward Him. Immediately He forgets His hunger and His weariness. It was an opportunity such as He ever longed for and watched for, an opportunity to tell a lost one the way of Life, and the moment she came within speaking distance He opened a conversation with her by asking her for a drink of water, not so much that His own thirst may be quenched as to gain an opening to tell her of the way of Life and the Living Water, of which if one drinks he shall never thirst.

We have another illustration in the ninth chapter of John where Jesus goes and finds the blind

man whom He had healed but whom the Jews had cast out of the synagogue, and says unto him, "*Dost thou believe on the Son of God?*" and then reveals Himself to him as the Son of God. (John 9:35.)

We see still another illustration in the second chapter of Mark where the determined four bring their palsied friend to Jesus for healing and who, when they could not get through the door, went up on the roof, broke open the tiles and let their needy friend down right before Jesus. Instantly Jesus sees not only a palsied body to be healed, but a lost soul to be saved, and before He tells him to arise and take up his bed and walk, He says to him, "*Son, thy sins are forgiven thee.*" (Mark 2:4, 5.) Stalker well says in his "Imago Christi," that Jesus Christ "made use of His miracles as stepping stones to reach the soul." So ought we to use every act of kindness that God gives us an opportunity to perform for others as an opening for reaching the soul of the one for whom we perform it. But we should also ever be on the alert for opportunities to save the lost.

Sometime ago, there went up and down the Eastern part of this country a quaint man of God, a man on fire with a passion for the salvation of the lost, Rufus Smith. I first met him when he was an old man. It was my privilege once to travel with him from Washington to Atlanta. At every station he would step out of the train and

talk to the men on the platform. He afterward came to visit me in Minneapolis. He was threatened with pneumonia but insisted on coming to the mission and speaking. After the mission meeting was over some one spoke to him of the illumination of the principal business street in Minneapolis. It was only a few blocks away and he insisted on going to see it. He would listen to no expostulation or protest. He was well wrapped up in a heavy overcoat. When we reached Nicollet Avenue there was a blaze of light from the electric arches, and he saw a great crowd surging down the sidewalk and filling the roadway. He became very much excited. He turned to me and said: "I can't stand this, I must preach." He tore off his overcoat and handing it to me, stepped out into the middle of the street and lifting his voice said: "Friends, I never saw anything like this, I am from Missouri. We never have anything like this down there. This is wonderful." The crowd stopped and gathered around him; they thought he was some greenhorn from the country, and that there was some fun brewing. His voice rang out again, "I never saw anything like this. This is wonderful." He stopped a moment and then said with intense earnestness, "But this is nothing to what soon shall be; *they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever*

and ever' " (Daniel 12:3), and then he poured out his soul in a gospel message.

III. By His Going After Lost Souls

In the third place, *Jesus Christ's love for souls is seen in His going after lost souls.* We see this beautifully set forth by our Lord Himself in Luke 15:4: "*What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?*" This is a part of the parable of the Lost Sheep. There are three parables concerning the Lost in the fifteenth chapter of Luke; the parable of the Lost Sheep, the parable of the Lost Coin and the parable of the Lost Son. The parable of the Lost Sheep sets forth the love of Christ Jesus, the Good Shepherd, for the lost; the parable of the Lost Coin sets forth the love of the Holy Spirit for the lost, and the parable of the Lost Son, sets forth the Love of God the Father for the lost. But this morning we are concerned only with the parable of the Lost Sheep and the love of Christ for the lost as therein set forth. This parable tells us that the Incarnate Son of God *goes after the lost sheep "until He find it."* There is a wealth of meaning in these words which we cannot stop to fully explain this morning. Jesus Christ *went after* lost souls. He not only watched for and welcomed opportunities when they came

His way, He sought opportunities. He not only received the lost when they came to Him, He went after them. A true love for souls will always reveal itself in our going-out in search of them. Are you going out and seeking after the lost? Most of us think we are doing pretty well (and indeed we are doing better than the average professing Christian) when we deal with the lost when they come to Church, when they come to us. But Jesus Christ went after them. Shall not we?

Some years ago in Chicago, a young woman attending the Moody Church, took a block in a section of the city called "Little Hell" with the resolution that she would call in every house and tenement, front and rear, in that block and seek to lead all the lost ones she found to Christ. One day she rapped at a door and a hoarse voice said "Come in." She entered. The room was very bare and lying on a wretched bed in an alcove off the room was a man dying with quick consumption. She stepped to his side and said, "Are you a Christian?" "No," he savagely replied, "I am an infidel." She said nothing more then about Christianity, but spoke a few kind words and left. The next day she took him a pot of jelly; the next, a pot of jam; the next day some other delicacy. She kept this up for a month. Then one Sunday afternoon she came to me at the close of my Bible Class and said, "Mr. Torrey, there is a man dying down on Townsend Street and he

is an infidel. I do not think he has long to live. I know you are busy and wish to go home to prepare for your evening service, but won't you come and say a few words to him before he dies?" I hurried with her to this wretched tenement. She took me in and after introducing me, slipped away. I sat down by the dying man's bed and asked if I could read the Scriptures to him. He said I might. I read him some passages that tell of the love of God for the sinner. Then I read him passages that told how the Lord Jesus Christ had died on the cross of Calvary for our sins and how all our sins had been laid upon Him. Then I read John 3:16, telling not only of the love of God but also how all that anybody wanting to be saved had to do is simply to believe on the Son of God. Then I asked him if I might pray with him. He said I could. I knelt down beside that wretched bed and asked God to open that dying infidel's eyes to see that not only there was a God but that God loved him and that because Jesus Christ, the son of God, died for him, all he had to do to find forgiveness for his sins and to be saved was to believe on the Christ who had died for him and had risen again. Then I asked God that He would lead this man to faith in Christ and as I finished my prayer, he said "Amen." Then as best I could I began to sing as I still knelt there:

"Just as I am! without one plea,
But that Thy blood was shed for me,

'And that Thou bidd'st me come to Thee,
O Lamb of God! I come! I come!

I sang on verse after verse and when I reached the last verse the dying man joined in with me. Evidently he had heard the hymn sometime in his childhood at church or Sunday school and it still remained in his mind, and word for word he sang with me,

"Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God! I come! I come!

I looked up and said, "Did you really come?" and he said "I did." I arose and explained to him more fully from the Scripture the way of Life and left him rejoicing in Christ. That very night he passed into eternity, a saved man; saved because a humble woman walked in the footsteps of her Master and *went out to seek* and save the lost.

IV. In His Finding His Joy and Satisfaction in Saving Lost Souls

In the fourth place, we see the love of Jesus Christ for souls in that He found His joy and satisfaction in saving lost souls. We have a striking illustration of this in the chapter to which I have already referred, the fourth chapter of John. You recall the early part of the story

which I have already told you. As He talked with the woman who was an outcast, His disciples returned from the city bringing food. They were greatly surprised to find Him talking with a woman but said nothing until the woman left. Then they offered Him food and said unto Him, "*Rabbi, eat,*" to which He replied, "*I have meat to eat that ye know not.*" The disciples turned to one another and said, "*Hath any man brought Him ought to eat?*" Then Jesus said unto them, "*My meat is to do the will of Him that sent me, and to accomplish His work.*" In other words, in this work of saving souls, He forgot weariness, hunger, thirst. In it he found joy for his soul and even refreshment for His body. Is it so with you? Is saving souls your very food and drink?

On another occasion He was so taken up with the work that He had no time to "so much as eat bread" and when His friends heard of it "*they went out to lay hold on Him; for they said, He is beside Himself.*" (Mark 3:20, 21.) In this we see that Jesus so lost Himself in His work of saving souls that He neglected the ordinary needs of His body in its prosecution, until His friends thought He was insane.

We have another striking illustration of this in the ninth chapter of Luke. He had just heard of the death of John the Baptist and his heart was sore over the loss of His cousin and friend, and the apostles had just returned from a missionary tour and had "*declared unto Him all the*

things they had done." He took them aside into a secluded place for rest. But the multitudes saw Him going and followed Him and His rest had to be given up and now comes the striking thing. It comes out in the R. V. of Luke 9:11 where we read: "*He welcomed them, and spake to them of the kingdom of God.*" What was rest to Him? Here was an opportunity to save souls, and as much as He needed a time of rest, to Him there was greater joy and satisfaction in saving the lost than in any recreation and rest he could find.

V. In His Rejoicing with Great Joy Over Lost Souls Found

In the fifth place, *the love of Jesus Christ for souls is seen in His rejoicing with great joy over lost souls found.* This comes out in the parable already referred to, Luke 15:5-7. Let me quote His own exact words, "*When He hath found it, (i. e., the lost sheep) He layeth it on his shoulders, rejoicing. And when He cometh home, he calleth together his friends and his neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.*" (Luke 15:5-7.) As a shepherd rejoices over his lost sheep when he finds it; as the woman rejoices

over the coin lost from her marriage necklace when it is found again; as the gold-hunter rejoices over the great nugget of gold that he takes out of the earth; as the merchantman seeking goodly pearls rejoices over the one pearl of great price that he finds—so and infinitely more our Lord Jesus rejoices over a lost soul found. Oh, how cold and little interested most of us are when we deal with a soul; and if perchance we succeed in leading him to accept Christ, how listless and indifferent we are about it. If you should find a diamond worth \$1,000 you would be so excited and so glad you could hardly sleep that night. But you find and win a soul for Christ and it will awaken scarcely a ripple of enthusiasm. Not so with our Lord Jesus. When He found one lost sheep, “*He layeth it on His shoulders, rejoicing. And when He cometh home, He calleth together His friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.*”

VI. *In His Great Grief Over Souls That Refuse to Be Saved*

In the sixth place, *the love of Jesus Christ for souls is seen in the fact that He grieved with great grief over lost souls that refused to be saved.* This comes out in many an action and many an utterance of our Lord. Take, for example, John 5:40: “*Ye will not come to me that ye might*

have life." To appreciate these words of our Lord we need to bring before our minds the circumstances under which the words were spoken and the tone, the look and the gesture with which Jesus uttered them. The Lord Jesus came into this world, as we have seen, to save men, to bring life to them. He went up and down His land offering this life to men as a free gift. He was soon to die a death of agony and disgrace and most awful shame to make this Life possible to them. He offered this Life freely to all who would come to Him, but the great mass of men of that day, like the great mass of men to-day, would not come. They would gather in enormous crowds to see His miracles and to obtain healing for their bodies and to listen to His words, but to Himself they would not really come and one day, surrounded by a great crowd of these miracle-seekers and curiosity-mongers, He stretched out His yearning arms toward them and cried, yes, I think He almost sobbed it out, "*Ye will not come to me that ye might have life.*" Oh, I wish I could reproduce the look, the tone, the gesture with which he uttered these words; the look of tenderest compassion, the tone of sorrowing, heart-breaking love, the gesture of infinite yearning. We have another illustration of the same thing in Matt. 23:27 where, as He looked out upon Jerusalem, He moaned: "*O, Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee: how often would*

I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" No woman ever grieved over her stolen jewels, no mother ever grieved over a lost child as Jesus grieved over lost men who refused to be saved. No words can picture the agony that shot through the heart of Jesus Christ when men refused to come to Him that they might have life. Are we like Him in this? Do we do everything in our power to bring men and women to a decision for Christ and if they "will not come" do our hearts break over them in yearning and pity and love, or are we peeved and indignant that they will not yield to our skillful persuasion. Oh, if we had a love for souls like this there would be many won. I know some who have such a love and they are constantly winning souls.

The story has often been told, but it bears repeating, of the old deacon who had a great burden for an infidel blacksmith in his village. The deacon for months studied up all the infidel arguments and the replies to them given in books of Christian Evidences. Then he called on the blacksmith in his shop and engaged him in conversation, but the blacksmith was still more than a match for the deacon and in a very few minutes had the deacon silenced. Then the deacon broke into tears and said, "All I can say is, I have a deep spiritual concern for your soul." The deacon went home and said to his wife, "Wife, I am only a botch on God's work. I have been

studying for months all the infidel arguments and answers to them and thought I had them all mastered and went down to the blacksmith, but he whipped me to a standstill in only a few moments. I am only a botch on God's work." Then he went to his room alone, just off the porch and, kneeling down, he said, "Oh God, I am only a botch on Thy work. I have been studying for months to meet the arguments of the blacksmith and I went to talk with him but he put me to silence. O, God, thou knowest I have a love for the blacksmith's soul, but I am only a botch on Thy work." But no sooner had the deacon left the blacksmith's shop than the blacksmith stood in deep thought and then went into his house and said to his wife, "Wife, I thought I knew all the arguments for Christianity, but the deacon used an argument this morning I never heard before. He said he had a 'deep spiritual concern' for my soul. What does he mean?" The wife was a canny woman and replied, "You better go ask him." The blacksmith hung up his apron and went a shorter cut to the deacon's house and came up on the porch just as the deacon was praying and he heard the deacon's voice coming through the shutter, "O, God, Thou knowest I am only a botch on Thy work." The blacksmith pushed the door open and said, "Deacon, you are no botch on God's work. You have used an argument I never heard before. You said you had a 'deep spiritual concern' for my soul and I have

come over to have you pray for me." Oh, that we all of us had a deep spiritual concern for the souls of lost men and women. Oh, that we had a love like that of our Lord for the lost so that we would grieve with great grief over lost souls that refused to be saved.

VII. In His Gladly Laying His Life Down to Save Souls

In the seventh place, *the love of Jesus Christ for souls is seen in the fact that He gladly laid down His life to save souls.* This fact comes out again and again. For example, take John 10:11, where Jesus Christ Himself says: "*I am the good shepherd: the good shepherd layeth down His life for His Sheep.*" It comes out again in Matt. 20:28, where He says: "*The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.*" Here is the crowning proof of our Lord's consuming passion for the salvation of the lost, He laid down His life to save the lost, laid it down gladly. There was but one way in which sinners could be saved and that was by an atonement being made by One who could make a sufficient atonement. Without the sacrificed life of a fit person, "without the shedding of blood," there could be no remission of sins: and the Incarnate Son of God, the Eternal God become man, was the only person of all the universe who, by reason of His two-fold nature, human and divine, and His ab-

solutely sinless character, could make that atonement and He said, "I will make it; I will pay the price of man's salvation. I will give up my life as a substitute sacrifice for him. I will make propitiation by the shedding of my blood." Even here we should follow in His steps. "*He that saith he abideth in Him ought himself so to walk even as He walked.*" Not that we can make atonement. There is no need of that. An absolutely perfect and sufficient atonement has already been made. But it is often needful that the saved lay down their lives for the salvation of the lost. Are you ready to lay down your life for perishing men? Are you willing, if need be, to sacrifice your life that the vile outcast, the lost thousands who are in the foul degradation of blackest heathenism, may live, may be saved? Are you ready to face the cholera in China, the plague in India, the black water fever in Africa in order to reach and save the thousands of the lost who live in the pestilential parts of the earth. Oh, that is what we need to-day, men and women who are willing to follow Christ in His love for souls and to go forth and lay down their lives that others may live eternally. Raising untold millions by the Interchurch World Movement, or any other Movement, will avail nothing unless men and women are forthcoming who really have the spirit of Christ, the love for souls Christ had, who because of their love for lost souls are willing to lay down their lives to save others.

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CHAPTER V

THE REAL CHRIST: HIS COMPASSION

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, (34) and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. (35) And on the morrow he took out two pence (shillings) and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. (37) Go and do thou likewise.”—Luke 10:33-35, 37.

“He that saith he abideth in Him ought himself also so to walk even as He walked.”—1 John 2:6.

Thus far we have studied four features of the picture that God has drawn in His Word of *the real Christ*, His Holiness, His Love for God the Father, His Love for Men, His Love for Souls. This morning we are to study the fifth feature in that picture, His Compassion. Though I have given considerable study to this subject in years past, I never dreamed until I went to work on the present sermon how much there was in the subject, and the sermon this morning is primarily for the benefit of the preacher. I hope it will mean as much for many of you as it has meant for me as I have studied what God has had to say

on this subject in the picture He has drawn of the Christ in the Four Gospels.

I have three texts: Acts 2:36: "*Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.*" Luke 10:33, 35, 37: "*But a certain Samaritan as he journeyed, came where he was: and when he saw him, he was moved with compassion. (34) And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. (35) And on the morrow he took out two pence (shillings) and gave them to the host, and said, take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. . . . Go and do thou likewise.*" I John 2:6: "*He that saith he abideth in Him ought himself also to walk even as He walked.*

I wish to call your attention in opening particularly to my second text which we shall have occasion later to study in more detail. It is, as most of you doubtless recognize, taken from the story of the Good Samaritan. Any one who really understands that story must see in it in the last analysis a photograph of Jesus Christ Himself. He alone fully answers to the picture which He Himself has drawn. In it He tells us what we should do, but in doing so He states what He Himself has already done.

What I have discovered regarding the compas-

sion of *the real Christ* in the study of the picture God has given of Him in the Four Gospels we will arrange under two General Heads: First, the Objects of Christ's Compassion. Second, the Way in which the Compassion of the Christ was manifested.

I. The Objects of Christ's Compassion

Who were the objects of Christ's compassion?

1. In the first place, "*the multitude.*" In no less than five separate passages in the Gospels is the fact mentioned that Jesus Christ had compassion on the multitude. One passage is Matt. 9:36: "*But when He saw the multitude, He was moved with compassion for them, because they were distressed and scattered (prostrated), as sheep not having a shepherd.*" In this case it was the fact that the multitude were distressed and scattered as sheep having no shepherd that moved our Lord to compassion. That is a true description of the multitude, the crowd, the throng, to-day even as it was of the multitude in our Lord's day. Oh, how unshepherded the great mass of men to-day are and how sore distressed (or prostrated) they are. Suppose our Lord Jesus were to-day in Los Angeles. How would He feel toward the heedless, thoughtless, unsatisfied, unshepherded multitudes that throng our streets and parks, our places of amusement, our seaside and mountain resorts? How does our

Lord feel to-day as He looks upon the unshepherded and distressed millions of China and other lands? The attitude of our Lord toward the multitude, the ordinary herd of men, "the masses" as distinguished from the classes, was in striking contrast to the attitude of the other religious leaders of the day, the Scribes and Pharisees. They regarded the multitude as "accursed" of God. When Nicodemus lifted his voice in favor of Jesus, the Pharisees said, "*Hath any one of the rulers believed on Him, or of the Pharisees? But this multitude which knoweth not the law are accursed.*" (John 7:48, 49.) The attitude of many of our religious leaders to-day toward the multitude is more like that of the Pharisees than it is like that of the Christ. What matters it to them what becomes of "the mob," "the crowd," "the masses," "the common herd" if we can only gather into our churches "the people of intelligence and position and wealth and influence?" There is no question how we ought to feel if we are real Christians, if we are followers of *the real Christ*. But how do you feel toward the great heedless masses of men and women, "the multitude?"

In Mark 8:2, it was the fact that "*the multitude*" were hungry that moved Christ to compassion. He said, "*I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.*" Not only

the spiritual destitution of men, but their physical need as well appealed to the compassion of Jesus Christ.

In Matt. 14:14, it was just the fact of seeing the crowd as a crowd that is mentioned as moving our Lord to compassion. We read, "*And Jesus went forth, and saw a great multitude, and was moved with compassion toward them.*" Whenever Jesus saw a crowd of men He was moved with compassion. A crowd of men is a pitiful sight. It represents so much of sorrow, so much of need, so much of pain, so much of sin. What is your feeling when you look out upon a crowd? Is it mere curiosity? Is it contempt? Is it indifference? Or is it compassion? Judging from the context of this last passage, the sick seem to have especially drawn out the compassion of the Lord Jesus.

2. In the second place, *Jesus Christ had compassion on those who had lost loved ones.* We see a beautiful and touching instance of this in Luke 7:12, 13: "*Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. (13) And when the Lord saw her, he had compassion on her, and said unto her, weep not.*" The woman was a perfect stranger to our Lord but as He saw her deep and bitter sorrow over the loss of her only son, His whole heart was stirred with compassion for her and He

is just the same to-day, "*Jesus Christ is the same yesterday and to-day, yea and forever.*" (Heb. 13:8.) Ah, how many a lonely sorrower thinks no one cares. Jesus cares.

How unlike Christ Jesus are the "Christian Scientists." They have no compassion on the bereaved one. No, not for a moment. "There is no such thing as death," they say. "Those who you think are dead have only passed on. You must not weep and I won't weep with you." It is true that in this instance our Lord Jesus told the woman not to weep, but it was not because her only and beloved son of whom she was bereft had "passed on" but because He would be immediately restored alive again to her. And at the tomb of Lazarus as He saw Mary and Martha weeping over the death of their brother Lazarus, He "wept" too, though He knew their sorrow was but for a moment and founded upon a misapprehension and that in a few minutes it would be changed into exceeding joy. Nevertheless, their sorrow was real; and, as it was theirs, it was His also. Oh, what an utter unlikeness there is between the conduct of the unmotherly "Mother Eddy," the false Christ, and her satellites toward the sorrowing and the conduct of our Lord Jesus, *the real Christ*. One of the most loathsome features of "Christian Science" is its conduct toward the sorrowing. It is cold, heartless, brute-like, utterly selfish, utterly lacking in sympathy and compassion.

3. In the third place, *Jesus Christ had compassion on all men afflicted by any form of misfortune, misery, wretchedness or degradation.* In Matt. 20:34 we are told He had compassion on two blind beggars at the gate of Jericho. In Mark 9:22, 25 we are told He had compassion on a poor demonized boy. In Mark 1:40, 41 we are told he had compassion on a leper. The world, even the religious world of that day, met the leper with repulsion and disgust and scorn. Christ met him with compassion. The world drew away from him, Christ drew toward him. Every form of misfortune and misery touched His heart. He entered into it as if it were His own. Here again we see the wide difference between *the real Christ* and the Christ of "Christian Science," crazily so called. Is a man sick? In a Christian Scientist it awakens no sympathy. No, it awakens only reproach. "You have no right to be sick," says the "Christian Scientist." "You are in error." "Sickness is only illusion, mortal thought." But Jesus, *the real Christ*, had compassion on the sick and healed the real sickness and gave real healing, charging nothing. But the Christian Scientist practitioner heals an imaginary sickness (a sickness that is only in your mind) with an imaginary healing (a healing that is also only in your mind) for real money (money that is not only in your mind but is in the practitioner's palm and is put into the practitioner's bulging bank account).

Jesus Christ did not go about His work from a cold sense of duty, but His whole heart drew Him out towards those He helped and saved. His deeds of mercy cost Him something more than the sacrifice of leisure and the expenditure of effort and power. They cost Him heart-aches. He made other men's sorrows His own sorrows, other men's agony His own agony, other men's sin and shame His own sin and shame. He could not look upon misery, sickness, pain, death or sin without heart pangs. We read in John 11:33: "*When Jesus therefore saw her weeping and the Jews also weeping which came with her, He groaned in the spirit, and was troubled.*" Herein lay one great secret of His power. It is the misery that we make our own that we can comfort; it is the want we make our own that we can fully satisfy; it is the sin we make our own that we can save another from and so we read about our Lord Jesus in Paul's epistle to the Corinthians, "*Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.*" (2 Cor. 5:21.) Real power to help men is a very expensive thing, but any one can have it who is willing to pay the price. But the one who is not willing to give up lightness of heart, and take instead burden of heart over the world's sin and sorrow and shame, may as well give up the thought of being a helper and, even more, a saviour of men. Men cannot

be saved by burning words. No! only by bleeding hearts.

In Dundee, Scotland, lives a lady of wealth and position, but she is also a Christian. Her interest is not in society and fashion, but in the poor, the needy, the fallen, the outcast. One time there was brought to the Home for the Fallen, in which she was interested, a very depraved and much hardened woman. This woman was dying from the results of her sin, but every attempt to interest her in the sinner's Friend and Saviour, our Lord Jesus, had failed. Her time was growing very short. The woman of wealth and position, the true follower of *the real Christ*, went to see her. As she tried to speak to her about the Saviour she so sorely needed, the dying woman only grew angry, more angry and more hard and bitter. With breaking heart the Christlike woman leaned over the dying sinner. She could not hold back the tears and they fell from her eyes upon the cheek of the dying girl and instantly that hard heart broke and the outcast listened, saw Jesus, believed in Him and was saved. Afterwards she said, "It was the tear that did it." Oh, how this sorrow-stricken, sin-ruined world of ours, staggering toward its doom, needs men and women with a heart of compassion like our Lord's to tell it the story of the dying love and the resurrection power of the Son of God.

II. *The Way in Which the Compassion of the Real Christ Was Manifested*

What we have just said brings us naturally to The Way in which the Compassion of *the Real Christ* was Manifested.

1. In the first place, *the compassion of Jesus Christ was manifested in making the sorrows of others His own.* This we see in John 11: 33-36: "*When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, (34) and said, Where have ye laid him? They say unto Him, Lord, come and see. (35) Jesus wept. (36) The Jews therefore said, Behold how He loved him.*" As we have already seen, the sorrow of these bereaved sisters was but for a moment and it was founded upon a misapprehension and in a few minutes it would be exchanged for the exceeding joy of having their brother restored to them alive and well. But their sorrow was real and as it was theirs it was Christ's also. Paul speaking for God commands us also to "*weep with those that weep*" (Romans 12:15). Oh, how little some of us do it. I have spoken of the utter heartlessness of the "Christian Scientists," which with them is a matter of principle, an essential part of their religion, a close following in the footsteps of their Lord, Mary Baker Eddy; but there is altogether too much heartlessness in professedly evangelical Christians, which is diametrically

opposed to their religion, to the example of their Lord, and to the teaching of the entire Bible. We are too busy, too busy sometimes in religious activities, to stop to enter into the sorrow of others and to "*weep with those who weep.*" But *the real Christ*, in spite of all the work that was crowded into the three and one-half years of his very busy public life, was not too busy to stop to "*weep with those who weep.*" We read in Matt. 20: 30-34 that when He was hurrying forward on the most urgent business of His life, with His "face set steadfastly to go to Jerusalem" to His atoning death, two blind beggars in their misery called to Him. The disciples rebuked them and told them not to presume to bother the Great Master with their petty sorrows when He was on such an important mission, but the inspired Record says, "*Jesus stood still and called them.*" Oh, that we were more like Him, never too busy to stop to sympathize with and help the suffering, no matter how insignificant they may be in the eyes of the world.

2. In the second place, *the compassion of Jesus Christ was manifested not only in feelings or words, but in action, in self-sacrificing and persistent and thorough-going ministrations to the needs of those upon whom He had compassion.* This we see very vividly and graphically set forth in the story of the Good Samaritan, in Luke the 10th chapter. As we have already said, the Good Samaritan in the last analysis is a picture of the

Lord Jesus Christ Himself. Note that when he saw the poor, wounded, robbed, stripped, naked, half-dead man, "*he had compassion on him,*" but that was not all. His compassion was not of that shallow, unreal sort that evaporates in sentiment and tears and expressions of sympathy. He "*went to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. (35) And on the morrow he took out two pence (shillings) and gave them to the host, and said, take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.*" (Luke 10: 34, 35.) His compassion showed itself in action, self-sacrificing action. He put the wounded man "*on his own beast.*" He walked that the sufferer might ride, he went without that the sufferer might have, he took the sufferer to an inn, stayed with him, paid his bill, and provided for his future need. His action was persistent and thorough-going. It did not last merely for the passing hour, but he stayed by the man until he could look out for himself. Ah, such was the compassion of the Christ of God and such should be ours, "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*"

3. In the third place, *the compassion of Jesus Christ toward the unshepherded was manifested in His patiently teaching them and in healing the sick and feeding the hungry.* We see the first

part of this in Mark 6:34: "*And He came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd: and He began to teach them many things.*" He Himself at this time was weary and sore at heart. He had just heard of the death of his cousin and faithful friend, John the Baptist, and had gone aside with the disciples for quiet and rest. But He saw the crowd, the great unshepherded mob of common people, the neglected multitude, and His heart was moved with compassion, and forgetting His own weariness and sorrow in the crying need of these neglected thousands of the masses, He spent the whole day in teaching them the great truths of the Kingdom, which He made so simple that the common people could understand Him and they "*heard Him gladly.*" He taught them before He fed them; for the need of their souls was far deeper and far greater than the needs of their bodies. So it is to-day, the intellectual and spiritual needs of the masses are far greater than their physical needs, great as they are, and a wise, Christlike compassion will minister to their spiritual and moral needs before it does to their physical needs. It is often said that "*Jesus fed the bodies of men before He sought to teach and save them,*" but the inspired record tells us differently. Our Lord was not so foolish as to try to reach the superficial need before attending to the deeper spiritual need that underlay it. Here

is where the "social service" enthusiasts are making a colossal blunder at home and in the foreign field. We do well to follow in our Master's footsteps.

But Jesus did not stop with ministering to the spiritual needs that underlay their physical needs. He also ministered to their bodies; He ministered to their hunger and to their sickness. He fed and healed them. This we see in Matthew's account of the same incident. He says, "*And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick.*" (Matt. 14:14.) And we read in Matt. 15:32, "*And Jesus called unto Him His disciples, and said, I have compassion on the multitude, because they continue with Me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.*" Christianity exalts the spirit of man, but it does not forget or neglect the body. It first teaches and heals the spirit and then feeds and heals the body. "Social service" is all right if we put it in its right place. Our Lord's compassion began with the spiritual needs of the multitude, but it did not end with them. The salvation that *the real Christ* brings is salvation for "*spirit, soul and body.*" (1 Thess. 5:23.) But it puts the "spirit" first. The manifestation of Christ's compassion in teaching the unshepherded is a manifestation we can all imitate, even though we have no money to feed the hungry or the gift of

healing to help the sick. If you can do no more you can get some unshepherded child on the street, and the streets are full of them, and teach it.

4. In the fourth place, *the compassion of Jesus Christ was manifested in putting forth His hand and touching the leper.* This we see in Mark 1: 40, 41: "*And there cometh to Him a leper, beseeching Him, and kneeling down to Him, and saying unto Him, if Thou wilt, Thou canst make me clean.* (41) *And being moved with compassion, He stretched forth His hand, and touched him.*" When one stops to reflect upon this incident and our Lord's action in it, there is something exquisitely beautiful in it. For years that leper had not felt the touch of a clean and loving hand. His nearest friends and dearest relatives shrank from him. He was indeed an outcast; whenever a clean man or woman approached him he was forced to betray his misfortune, and the danger of contact with him, by crying out in a strained, hoarse, uncanny voice, "Unclean, unclean." And now he approaches Jesus and cries, "*If Thou wilt, Thou canst make me clean,*" and the heart of our Lord goes out to him in infinite compassion, and He stretches forth His hand and touches him and by that touch heals him. There is many a moral leper to-day needing and longing for the touch of a clean hand, and that touch will heal him. Ah, but we shrink away. How the holy woman shrinks away from the vile woman of the

street, how the holy man shrinks from the touch of the lecherous man, the moral leper. And that is natural and that is right, *up to a certain point*. But, if you would help and save, compassion must triumph over moral aversion and we must get near the sinner and reach out our hand and *touch* him. You cannot save sinners at the end of a forty-foot pole. You must get into touching distance; you must touch.

When Mr. Alexander and I were in Bolton, England, we had a midnight sweep of the streets, gathering the drunkards whom the public houses poured out into the street at that hour, into a procession and bringing them to the Armory. Three or four thousand men and women, many of them very drunk, were brought into the building. It was an awful looking company of men and women. Mrs. Alexander had found on the streets a degraded, bloated, loathsome-looking woman, sat with her during the meeting and dealt with her in the after-meeting. This repulsive-looking woman turned to Mrs. Alexander and said, "You do not love me." Mrs. Alexander replied, "Yes, I do." "Kiss me, then," she cried, and Mrs. Alexander kissed her and won her for Christ.

On one of my last visits to Chicago a man came to me whom I had known years before. John Woolley had sent him to me in the first instance, had sent him hundreds of miles to be helped, after he had professed conversion. He had been a

drunkard and a crook and he soon went back into his drunkenness and crookedness. Attempt after attempt was made by man after man to rescue him, but all attempts failed. He simply worked the people who tried to help him. Years had been spent in the attempt to rescue him and I had not seen him for years until this night. He came to me as I stepped down from the platform and said to me, "Mr. Torrey, I am a saved man now; I have been saved for some time and I am helping to save others, but I am going fast with consumption and I wanted to see you before I die, and so have come over to-night for that purpose. I have a good position. I need nothing, but what I wanted to tell you was this, I have never forgotten the day you knelt beside me and put your arm around me and talked to me and prayed for me. I have fallen time and time again since that time, but how often I have felt your arm about me. Even in the prison cell, time and again I have felt your arm around me, and, Mr. Torrey, that is what led me at last to really accept Christ and be saved. Oh, yes, in the prison cell it helped me, the memory of it, and it saved me at last. I am dying, I have not many months to live, but I felt I must tell you this before I died." Oh, friends, this world is full of men like that, full of women like the one Mrs. Alexander kissed, and they are just longing for *real* compassion, the compassion that gets right alongside of them and touches them and saves them. The man of whom I have

spoken was one of the most unlikely men to be helped by such an act of all the outcasts I have ever known. Never did I feel more like telling any man to be gone and never let me see him again than I did that man. I knew he was a crook. I knew he was a professional worker of kind-hearted people, and they are among the most hopeless of men, but compassion conquered and saved even him.

5. What we have said leads naturally to the fifth way in which the compassion of Jesus Christ was manifested. *It was manifested in welcoming and pardoning the sinner and bidding the sinner go in peace.* This we see in an instance to which I referred two weeks ago in speaking of the Love of *the real Christ* to men. We find it in the 7th chapter of Luke. A woman who was a notorious outcast at Capernaum had heard Jesus say, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*" It had gone home to her heart and led her to believe in Him. When the crowd broke up she had followed Him down the street and saw Him enter the house of Simon, the Pharisee. Then she had hurried home and, taking down her most cherished possession, her costly alabaster box of expensive ointment, she hurried back to Simon's house, stole in through the open door, approached Jesus as He reclined at the table, leaned over His bare feet and wet them with her tears and wiped them with her hair. Simon, the Pharisee, and the other

guests had been shocked that our Lord would even allow such a woman, so notorious a sinner, to touch Him, but the heart of our Lord Jesus went out in compassion toward the woman, vile and sunken though she had been, and looking up into those tear-dimmed eyes, He said unto her, "*Thy sins are forgiven,*" and then again He said unto her, "*Thy faith hath saved thee; go into peace.*" (Luke 7: 48, 50.) So we, too, instead of turning from the sinful in disgust or repelling them when they repent and wish to do better, must welcome them and bid them go in peace.

We will close with this manifestation of the compassion of our Lord, but just these two thoughts in closing. First, Jesus Christ, *the real Christ*, the only *real Christ*, is just the same to-day as when He walked this earth: "*Jesus Christ is the same yesterday and to-day, yea and forever.*"

Second, "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*" It is difficult to follow our Lord Jesus, the Christ of God, in His Holiness, but for many of us it is far more difficult to follow Him in His Compassion. This is not a compassionate age. We may talk as we please about the "Brotherhood of Man," we may multiply our "Humane Societies" and our Red Cross Societies, but our alms-giving and our "Social Service" and our general helpfulness is of an institutional character and lacks the warm, personal element. It lacks the touch of

really Christlike compassion. We act through our various agencies instead of going forth as our Lord Jesus did and getting into actual living, loving, compassionate touch with the individual in sorrow, or distress, or bereavement, or sin, in this sorrowing, broken-hearted world of ours. Even we preachers want men to be saved by preaching to you from the pulpit, rather than getting right in touch with you and your need and sorrow and sin, and you church members follow in our steps. Oh, brethren, quit it. Follow in the steps of *the real Christ* and get out among men, among the poor, the sorrowing, the sick, the sinful. Make their sorrows your own, as Christ did. Then and then only, you can save them.

CHAPTER VI

THE REAL CHRIST: HIS MEEKNESS

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”—Matt. 11:29, 30.

“Now I, Paul, myself intreat you by the meekness and gentleness of Christ.”—2 Cor. 10:1.

“Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.”—Matt. 21:5.

Thus far we have studied five features in the picture which God has drawn in His own Word of *the real Christ*, the Christ of actual fact as distinguished from the Christ of man’s fancies and dreams, the Christ of romance, the Christ that never did and never will exist and that ought not to exist. We have studied His Holiness, His Love to God the Father, His Love to Men, His Love for Souls, and His Compassion. This morning we are to study the sixth feature in that picture, a feature that will suggest the last we studied, His Compassion, but which at the same time is quite distinct from it. Our subject this morning is, The Meekness of Jesus Christ. We have four texts: Acts 2:36: “*Let all the house of Israel*

therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified." Matt. 11:29, 30: "*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."* 2 Cor. 10:1: "*Now I, Paul, myself entreat you by the meekness and gentleness of Christ."* Matt. 21:5: "*Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass."* Three of these four texts state and emphasize the fact that the Lord Jesus was meek. In the second text His lowliness is put in close connection with His meekness and at first I thought of combining these two in one sermon, but found that the material was so abundant as to necessitate two sermons, and, furthermore, though closely associated, they are entirely separate and distinct features in the portrait. The meekness of Christ is one thing; His lowliness and humility is quite another thing.

I. What is Meekness?

The first question that confronts us is, What is Meekness? We shall find it is something quite different from the ordinary conception of meekness. The thought that the word "Meekness" conveys to the average mind, that indeed it formerly conveyed to my own mind, is that of

“patient submissiveness under injustice and injury.” Now, Jesus displayed that as we shall see at some future day when we come to study His Humility, but that is not what the Bible means by “meekness.” The Greek word translated “meek” in our texts means, according to its usage in Greek literature from Homer down, “gentle” or “mild.” The word in its Bible usage means the same. I have carefully looked up the sixteen passages in the Bible in which the word and its derivatives are found, and the connections in which the word is found clearly show that the meaning of “meekness” is that attitude of mind that is opposed to harshness and contentiousness, the attitude of mind that shows itself in mildness and gentleness and tenderness in dealing with others. The thought of gentleness in dealing with, and correcting the errors of, others is the predominant thought. This comes out in three of our texts; e.g., in Matt. 11:29: *“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”* The thought here evidently is that we will find rest in learning of Jesus because He is a gentle and not a harsh teacher and master. This is still more evident from v. 30, *“For My yoke is easy, and My burden is light.”* The Greek word translated “easy” in this verse really means “mild,” “kind,” “pleasant,” or “gracious.” That gentleness or mildness is the thought of the word in 2 Cor: 10:1, *“Now I, Paul, myself entreat you by*

the meekness and gentleness of Christ," is evident from the word with which it is coupled, "gentleness." That gentleness as distinguished from the warlike spirit is the thought in Matt. 21:5, "*Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass,*" is evident from His meekness being associated with His coming sitting on an ass, the beast of burden and service, as distinguished from the horse which in the Bible is associated with war.

II. How the Meekness of the Christ Was Manifested

That the thought of gentleness and mildness and tenderness in dealing with and correcting the errors of others is the thought of God in speaking of the meekness of Christ will become more evident as we consider the second question, *How the Meekness of the Christ Was Manifested.*

1. In the first place, *the Meekness of the Christ was manifested in His gentle dealing with those whose spiritual life was fragile and the flame of whose love to God was flickering.* This comes out beautifully in Isaiah's prophetic vision of the coming Christ which Matthew quotes and applies to Jesus of Nazareth in Matt. 12:20, "*A bruised reed shall He not break, and smoking flax shall He not quench.*" (Cf. Isa. 42:1-3.) The feeble and flickering faith and love of many is here compared

to the reed that is bruised and almost broken and the wick that is smoking and almost extinguished, The Lord Jesus will treat all such, not with the severity and sternness that will crush and extinguish, but the tenderness that will strengthen and cherish and fan into a flame. It is a lesson we all need to learn in dealing with those who are young in the Christian life and weak in their faith. There is a great danger of discouraging these by expecting too much and demanding too much of them. Many a one who was once like a reed that was nearly broken is to-day a stalwart oak able to resist any violent storm, and many a one who was once like a smouldering wick about going out, is now a brightly shining light for God. But many a well-meaning but tactless and self-sufficient and unchristian zealot for the truth and the right crushes many such a bruised reed and quenches many such a smoking wick. Oh, that we all were more like our Lord in this. He dealt with the most considerate and delicate and exquisite tenderness with the broken, and with gentle breath encouraged the fire that was nearly gone out, instead of blowing it out with a too vigorous blast.

2. In the second place, *the Meekness of the Christ was manifested in His gently telling the outrageous but penitent sinner that her sins were forgiven and for her to go in peace.* We see this illustrated in the incident to which we have already referred in speaking of the Compassion of Christ, the incident of the outcast woman of

Capernaum recorded in Luke 7. When she came into the house of Simon where Jesus was reclining at the table, Simon and the other guests would have driven the woman from the house in righteous indignation at her vile conduct in the past, but Jesus, looking into those tear-dimmed eyes, saw the dawning of a better life, saw the sincere penitence and the budding faith in Himself, and said unto her, "*Thy sins are forgiven,*" and then again He said to the woman, "*Thy faith hath saved thee, go in peace.*" (Luke 7:48, 50.) Which are we more like, our Lord Jesus or Simon, the Pharisee?

Many years ago, in my first pastorate, in an out station, a woman who had been a notorious sinner was converted and desired to be baptized by immersion. We gathered at a pool of water, I went down into the pool with the woman and buried her and her past beneath the baptismal waters and she was raised again into newness of life; but some good people, really good people I think, thought it was dreadful that I should baptize a woman like that, at least so soon. Though they were good people in many ways, in this they certainly were utterly unlike the Lord. Some of the saintliest people I have ever known were once the vilest of the vile; but fortunately for them, in the beginnings of their Christian life, they had fallen in with those who had learned at least something of the meekness of the Christ of God.

I know a man who is loved and honored by

thousands, loved and honored as few are loved and honored in many a State of the Union and on both sides of the Atlantic; but until he was forty-two years of age he was one of the wickedest and vilest of men. He was converted, very thoroughly converted and yet extremely sensitive and weak and easily discouraged. He came to Chicago while still a young convert and fell in with those who loved him and trusted him in spite of the black record of the past. But he had grave discouragements still. One day he was sorely discouraged. He went to the house of a friend who had welcomed him to the hearth, yes, to the very heart of his own home circle. A little child who could scarcely talk ran eagerly to him and he took her up in his arms and she, throwing her arms around his neck, whispered, "I love oo, Coby." It was a message of hope and cheer from heaven spoken by an infant's lips. It saved him to Christian service, a service in which he has been marvelously blessed. Suppose he had been received with severity, with cold words and suspicion, and excluded from that family circle? Where would he have been to-day?

3. In the third place, *the Meekness of the real Christ was manifested in His tenderly saying to a moral coward who had tried to steal a blessing from Him unseen by any and confessing it to none, "Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague."* This we see in the case of the woman who had the issue

of blood. (Mk. 5:33, 34.) She had been ill for many years with a complaint that separated her from contact with the clean. "She had heard of Jesus" and "came in the crowd behind, and touched his garment." "For," she said, "if I touch but His garments, I shall be made whole." She was a coward, she should have come openly, she should have confessed openly what He had done, before the confession was wrung from her, but the Lord Jesus did not spurn her on that account. He gently asked, "Who touched my garments?" To the disciples it seemed a foolish question, for many were crowding around Him and in that sense touched Him, but only one had really "touched" Him. The woman was full of fear and trembling. She knew she had done wrong. She was afraid He would drive her from Him and that she would lose the blessing, but with gentleness indescribable He turns to her and says, "*Daughter, be of good comfort, thy faith hath made thee whole, go in peace, and be whole of thy plague.*" (Cf. Matt. 9:22.) Now, this woman was clearly in the wrong. She should, as we have said, come openly and declared her need and she should have confessed the healing. She richly deserved reproof. She deserved to go without the blessing she sought to obtain in an underhanded way, without rendering to the Lord Jesus the acknowledgment and honor He so richly deserved, but how matchless was the gentleness and tenderness of our Lord! He did indeed bring out

the public confession of her former need and present healing, but so gently. Our Lord could be severe, He could be scathing in His rebukes, as we have already seen in studying His Holiness and as we shall see again some day in studying His rugged manliness. Ah, yes, but He could be more mild and gentle than the gentlest mother. That is an art we all need to learn more fully and to practice more constantly. You will say, "That is not my natural temperament." Then get a supernatural temperament, get it by supernatural grace that transforms a wrong temperament into a Christlike temperament, get it by the filling of the Holy Spirit, for "*The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Kindness, Goodness, Faith, Meekness, Self-control.*" (Gal. 5:22, 23.)

4. In the fourth place, *the Meekness of the Christ of God was manifested in the gentleness with which He rebuked the stubborn unbelief of a willful though honest doubter.* This we see in the case of Thomas. You know the story as recorded in John 20:24-28. You recall how when our Lord appeared to the disciples on the evening of His resurrection, Thomas was not with the other disciples. And you recall, too, how when Thomas returned to the apostolic company, the disciples in concert cried, "*We have seen the Lord.*" Then you will remember how he said, "*Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand*

into His side, I will not believe." A week passes and Thomas remained in his unbelief. But on the evening of the first day of the next week the disciples are gathered together again and this time Thomas is with them and "*Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you,*" to the whole company. Then He turns to Thomas and says to him so gently (I wonder just how He looked when He said it), "*Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless but believing.*" There is many a doubter to-day, many a stubborn, willful doubter who can be won by treatment like that. But we try to pound our beliefs into their heads. We get angry and contentious and argumentative and self-assertive when they will not accept our beliefs at once. We will never win them that way. We simply confirm them in their doubt and unbelief. But you say, "They are unreasonable." Yes, they are unreasonable, and you are un-Christlike. Thomas was most unreasonable. He was stubborn, he was willful, he said, "*Unless I am given the exact kind of proof I demand, I will not believe, no matter how sufficient other proofs given are.*" But unreasonable as Thomas was not to believe the competent testimony of the men whom he so well knew, and as willful as he was in trying to dictate just what kind of proofs must be given him, our Lord Jesus was gentle and so kind. And soon we see Thomas on his knees look-

ing up into the face of Jesus and crying, "*My Lord and my God.*" I saw a man like that last summer in China. I watched him with keen and most astonished interest. He was gently courteous with every one, with the Chinese as well as with the Europeans; with the Chinese coolie as well as with the Chinese gentleman; with the stubborn skeptic as well as with the enthusiastic believer in Christ, and he won every one. I saw little children flock around him and drink in every word he spoke; I saw prominent scholars defer to him; I saw a proud Chinese gentleman yield to him and do with alacrity what he was very loath to do. Where had he learned it? He had learned it from the Lord Jesus, to whom he had turned in such early boyhood that he had not the faintest recollection of when he was converted. Many of us were converted later in life, and we had been harsh and overbearing and self-assertive and dominating before we were converted, and we have brought much of our severity and our dominating self-assertion and determination to bend every one else to our point of view, whether they will or not, into our new life. But we can learn better this morning.

5. In the fifth place, *the Meekness of the Christ was manifested in the tenderness with which He rebuked self-confidence and a consequent fall and rank unfaithfulness and a thrice-repeated and flagrant denial of Himself.* The especial instance of this which we have in mind is, of course, that

of Peter. You can read about it in John 21: 15-17. You remember how Peter had said on the night before the crucifixion, "*Though all men shall be offended because of Thee, yet will I never be offended.*" And how he had said again, "*Though I should die with Thee, yet will I not deny Thee.*" (Matt. 26: 33-35.) And you remember, too, how a little later when faced with a charge made by a servant girl, "*Thou art one of this man's disciples,*" Peter's courage instantly vanished and his protestations of loyalty were utterly forgotten and how three times he denied his Lord, the last time with oaths and cursings. Now, Jesus is risen from the dead and Peter meets Him on the shores of Galilee. Breakfast is over and our Lord inquires of Peter, "*Simon, son of John, lovest thou Me more than these?*" and Peter answers, "*Yea, Lord; Thou knowest that I love Thee.*" And Jesus says, "*Feed my lambs.*" Then again a second time Jesus asks, "*Simon, son of John, lovest thou Me?*" And again Peter replies, "*Yea, Lord; Thou knowest that I love Thee.*" And Jesus says, "*Tend my sheep.*" Then a third time, the Lord, looking into Peter's eyes, beginning to fill with tears, asks, "*Simon, son of John, lovest thou me?*" And Peter answers with the tears now flowing from his eyes, "*Lord, Thou knowest all things; Thou knowest that I love Thee.*" And Jesus said unto him, "*Feed my sheep.*" Oh, how wonderfully tender it all was! Searching, it is true, but how tender! How gentle!

and all the more effective because gentle. Peter was grieved, grieved all the more deeply because it was so gentle. Peter never forgot it, he never denied his Lord again. When standing before the very council that had condemned Christ to death, he said, "*Ye rulers of the people, and elders, if we this day are examined concerning a good deal done to an impotent man, by what means this man is made whole; be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even in Him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.*" (Acts 4: 8-12.) How differently some of us would have treated Peter. We would have received him back; oh, yes, but what a sound trouncing we would have first given him. I can imagine myself handling Peter and saying fiercely in "righteous indignation," "Simon, you coward, you poltroon, denying your Lord with oaths and curses. You ought to be ashamed of yourself. You ought to go and hide your head. You ought to hesitate to show yourself in the presence of His disciples." Ah me, how unlike we are to Him whom we call "our Lord."

6. In the sixth place, *the meekness of the*

Christ was manifested in His tender and pleading reproof of His betrayer, Judas Iscariot. We see this in John 13: 21, 27: "Jesus was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me," and later when He had given the sop to Judas and when "after the sop," Satan had entered into Judas, Jesus turned to him and said, "*That thou doest, do quickly.*" What tenderness, what pleading there was in all this. We will feel it more if we try to imagine the tone in which Jesus said it. It is true that in the case of Judas the meekness of our Lord failed to bring him to repentance, but "the devil had already entered into Judas" and the devil, alas! is incorrigible, even before the meekness and gentleness of our Lord. We see the same thing once more in the Garden when Judas came with the priests and soldiers to arrest Jesus and drag Him to trial and crucifixion. Judas brazenly approaches Jesus and kisses Him again and again in seeming affection, but in reality to mark him out as the one to arrest, and our Lord says with eyes that are tear-filled with pity and a voice that is shaking with compassionate yearning, "*Judas, betrayest thou the Son of Man with a kiss?*" (Luke 22: 47, 48.) Our Lord would win Judas even yet if it were possible. If anything would have succeeded, that would.

7. In the seventh place, *the meekness of the Christ was manifested in His praying for His murderers, for those very ones whose hands nailed*

Him to the cross. The story is so well known to you all that I hardly need repeat it. Jesus is hanging on the cross. He is in awful agony, awful physical agony, but far more awful mental and spiritual agony; for the whole weight of man's sins has been laid upon "*Him Who knew no sin*" and who therefore recoiled in spiritual horror from sin as no other man ever recoiled, for no other was ever so holy as He. And the Father's face is being hidden from Him by the black cloud of your sins and mine. His heart is already breaking, and soon He will cry in an agony such as no other son of man ever knew, "*My God, My God, why hast Thou forsaken Me?*" And now from the cross He looks down at those who a few moments ago drove the nails into His hands and feet and reared the cross and left Him hanging there, and He sees them now gambling for the garments they have stripped from His poor body and He utters a prayer,—not a prayer of execration but a prayer of wondrous pity, "*Father, forgive them; for they know not what they do.*" (Luke 23:34.) I cannot go on. The sublime simplicity and pathos of the Divine record beggars and makes impossible all attempts at human exposition. I do not need to attempt it. Go meditate upon it alone and never forget that "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*" (I John 2:6.)

CHAPTER VII

THE REAL CHRIST: HIS HUMILITY

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”—Matt. 11:29.

“Now before the feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon’s son, to betray Him, (3) Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, (4)—riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. (5) Then He poureth water into the basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded. . . . (13) Ye call Me, Master, and, Lord: and ye say well; for so I am. (14) If I then, the Lord and the Master, have washed your feet, ye ought also to wash one another’s feet. (15) For I have given you an example, that ye also should do as I have done to you.”—John 13:1-5; 13-15.

“He that saith he abideth in Him ought himself also so to walk even as he walked.”—1 John 2:6.

Thus far in our studies of the picture of *the real Christ* which God has given us in His own Word, we have looked carefully at six features in the picture: His Holiness, His Love to God the

Father, His Love to Men, His Love for Souls, His Compassion, and His Meekness. To-day we look at another feature very intimately connected with that which we studied last week, His Meekness.

Our subject this morning is The Humility of *the real Christ*, not the Christ men dream about and paint from their own fancy upon canvas or in words, but the Christ who actually existed, actually lived on this earth among men, and left us an example that we "should follow His steps." The whole secret of a really successful life here on earth is walking in His steps. The more closely we follow His steps, the more successful our lives will be. I have four texts:

Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

Matt. 11:29: "*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*"

John 13: 1-5, 13-15: "*Now before the feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, (3) Jesus, knowing that the Father had given all things into His hands, and that He came*

forth from God, and goeth unto God, (4) riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. (5) Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. . . . (13) Ye call Me, Master, and Lord: and ye say well; for so I am. (14) If I then, the Lord and the Master, have washed your feet, ye ought also to wash one another's feet. (15) For I have given you an example, that ye also should do as I have done to you."

1 John 2:6: "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*"

In the first of these texts the fact is stated that Jesus of Nazareth who was crucified by the rulers of His people was *the real Christ* of God. In the second text He Himself states the fact that He was lowly of heart or humble in heart. In the third text we have an amazing illustration of His humility, and a statement by Himself that those who desire to be accounted His disciples must follow Him in this. And in the fourth text we have an emphatic teaching that any one who claims to abide in Him must make good his claim by walking as He walked.

Humility is a distinctly Christian virtue. Humility was regarded with contempt by the world's ethical philosophers until the Lord Jesus came and exemplified it in His own life and then demanded it of all His followers. Xenophon, Plato

and Isocrates all used in contempt the Greek word translated "lowly" in our text; they used it in the sense of pusillanimous, Isocrates so using it frequently. And Epictetus, in some respects one of the greatest of Greek ethical philosophers, uses a word derived from this as signifying pusillanimity, and so does even the Jewish historian and moralist, Josephus. To the Bible and to the Bible alone do we owe the exaltation of humility to a virtue, and we owe it preëminently to the teaching and example of Christ Jesus, *the real Christ.*

I. What is Humility?

The first question that confronts us is, What is humility? It is a tremendously important question; for much that is dubbed "humility" is in reality pusillanimity or hypocrisy, as in the classical example of Uriah Heap. Just what real humility is we shall see by considering how the humility of *the real Christ* was manifested.

II. How the Humility of the Christ Was Manifested

1. In the first place, *the Humility of the Christ of God was manifested in His not seeking His own glory.* This we see in His own words in John 8:50, where He says, "*And I seek not Mine own glory.*" His own glory was nothing to Jesus, the Father's glory was everything. It mattered noth-

ing to Him what He might suffer in body or mind or reputation; if only God were glorified by that suffering, He chose it, rather than the opposite. He put a right comparative estimate on His own glory and that of the Father: His glory was nothing, God's glory was everything. "*The Father is greater than I,*" was not merely a solitary utterance of Christ Jesus (John 14:28): it was the keynote of all His thinking and living. If we are to be at all like Him we too must put our own glory behind our back, completely out of sight. It must be absolutely no motive with us or modification of a motive. God's glory must not only be supreme, but all. It must stand single and solitary as the only motive of our action in any department of our lives. There would be a reason of which we do not possess a vestige for Jesus making His own glory at least a secondary consideration after that of the Father: He was possessed of all the Divine attributes in all their fullness, in Him dwelt "*all the fullness of the Godhead bodily*" (Col. 2:9). But even He, while "on an equality with" the Father in nature and attributes, never lost sight of His subordination to the Father, and He made His own glory absolutely nothing. Do we follow Him in this?

2. In the second place, *the Humility of the real Christ was manifested in His avoiding notoriety and praise*. This we see first in a prophetic statement and afterwards in the actual life of Christ Jesus here on earth. Isaiah puts it in this way,

"He will not cry, nor lift up His voice, nor cause it to be heard in the street," (Isa. 42:2.) Notoriety and praise were not something Jesus sought; they were something He shunned. He tried as far as possible to perform even the miracles of healing to which His compassion compelled Him under the cover of obscurity, again and again bidding the healed one to tell no one. How unlike to Him many of us are in this respect: He shunned notoriety, we court it. He sought to prevent the advertising of Himself: we have, or wish we had, an advertising bureau, and, if some one gets more space than we do in the report of a "Victorious Life Conference," we are sorely piqued. Ah, it is fine to dream and write songs about being Christlike. It would not be so fine, to some of us at least, to really be so.

3. In the third place, *the Humility of Jesus Christ was manifested in His associating in the most intimate way with the despised and outcast.* We are told in Matt. 9:10, *"And it came to pass, as He sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and His disciples."* There was nothing whatever of the social or religious snob about our Lord. It was a cause of frequent complaint on the part of the religious aristocracy of the day, the Pharisees and Scribes, that *"this man (Jesus) receiveth sinners and eateth with them."* (Luke 15:2.) Our Lord did not consider Himself either too good or too cultured or too blue-blooded

(though He was of royal lineage even on the human side) to associate on terms of intimacy and genial fellowship with the most despised classes. It was good red blood rather than "blue" blood, poisoned veinous blood, that coursed in His veins. Alas, to-day even in the Church many consider themselves quite above intimate fellowship with some of their fellow church-members. Some years ago I attended a church service in an Eastern city. On that morning the church was receiving members from one of their missions, poor people. I had a friend in the congregation, a woman of wealth and culture and social prominence, who was a member of the church. I noticed she did not rise when these members from the Mission were welcomed into the fellowship of the church. I said to her afterwards, "Why did you not stand when these members from the Mission were received into the membership of the church?" "Oh," she replied, "I could not say what the covenant says regarding them. I have no intention of associating with them." And yet she was a woman of a benevolent spirit far beyond the average, a woman who was using her money largely for the elevation of the poor. It was not at all so with our Lord; none were too poor or too sinful for His companionship and fellowship. He knew He was the Son and heir of the King of Kings and Lord of Lords, but He had no sense of superiority to the poorest and most despised. And in His association with the poor-

est and most sinful there was nothing of that nauseatingly patronizing air of condescension that so many affect to-day, who have or who fancy they have a little superior culture or social position or morality or piety. Of all snobs, the pious snob is the most offensive.

4. In the fourth place, *the Humility of Jesus Christ was manifested in willing and joyous submission to outrageous injury and injustice*. We have a prophetic anticipation and prediction of this in Isa. 50: 5, 6, "*The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. (6) I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*" This prophecy of the Humility of the Christ who was to be, was fulfilled 700 years later in the Christ who actually was, the Christ who lived here on earth, Christ Jesus. He literally gave His back to the smiters, and His cheeks to them that plucked off the hair, and He hid not His face from shame and spitting. He submitted willingly, yes, joyfully, to outrageous injury and injustice from men that He might glorify God by saving the very ones who thus maltreated Him. How nearly like Him are we in this? How nearly like Him in this do we care to be?

5. In the fifth place (and here we go a step further), *the Humility of Jesus Christ was manifested in silence under outrageous injury and injustice*. This we see in another preview that

Isaiah was given of the Coming One, the Coming Christ of God, in Isaiah 53:7, "*He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth.*" Ah, it is easy to bear grave injustice and outrageous injury if we can only talk back and voice our injured innocence, our exalted sense of martyrdom. But to thus suffer and say nothing, not even to call the attention of others to what a pure and noble martyr you are, that is humility, the genuine article, the humility of *the real Christ*, Christ Jesus.

6. In the sixth place, *the Humility of Jesus Christ manifested itself in absolute silence under false accusations.* This we are told over and over again in the Word of God. Passages through the memory of any one who is at all familiar with the Bible. For example, 1 Pet. 2:23: "*Who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously.*" And in Matt. 26:59-63 we read: "*Now the chief priests and the whole council sought false witness against Jesus, that they might put Him to death; (60) and they found it not, though many false witnesses came. But afterward came two, (61) and said, This man said, I am able to destroy the temple of God, and to build it in three days. (62) And the high priest stood up, and said unto Him, Answerest Thou nothing? what is it which these*

witness against Thee? (63) But Jesus held His peace." Luke tells us in Luke 23:8-10, "Now, when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see Him, because he had heard concerning Him; and he hoped to see some miracle done by Him. (9) And he questioned Him in many words; but He answered him nothing. (10) And the chief priests and the scribes stood, vehemently accusing Him." Our Lord Jesus did not defend His own good name, He left that to God, He "*committed Himself to Him that judgeth righteously.*" This is a lesson that we in this day sorely need to learn. Many have learned it at least in part, but how often we forget. So I emphasize it to-day, "lest we forget."

7. In the seventh place, *the Humility of Jesus Christ was manifested in His coming to minister and not to be ministered unto.* One of the most deeply significant and suggestive utterances that ever fell from His lips is that found in Matt. 20:28, "*The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*" Ah, that is humility, to really consider yourself the servant of all and consequently to seek to serve all and to be served by none. That is not natural, I suppose, to any of us. We wish to be waited upon rather than to wait upon others; and, if for the time being we must serve, we are ever looking forward to the time when we shall be served, and are constantly

building castles in the air in which there are hosts of servants and we ourselves are the grandees who are being served. Even in the church, we covet the office where others dance in attendance upon us, instead of the lowly place of service in which we must do the bidding of others. The word "minister" meant originally "servant," but nowadays it means too often the "boss of the whole show," and we are greatly concerned about the prerogatives and dignity of and the respect due to the minister. And the word "deacon" also originally meant "servant," but now it means—well, it means various degrees of dignity. Oh, let us remember that the Master said, "*The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*"

8. In the eighth place, *the Humility of Jesus Christ was manifested in His performing the most humble and menial and repulsive services for others.* He not only came to serve, He actually did serve, and not only that, but He served in the lowliest forms of service. This we see in one of our texts, John 13:1-5: "*Now, before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.* (2) *And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him.* (3) *Jesus, knowing the Father had given all things into His hands,*

and that He came forth from God, and goeth unto God, (4) riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. (5) Then he poureth water into the bason and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

It was a slave's work that Jesus here performs. He and His disciples had come in from the dusty road and, in the Eastern custom, laid aside their sandals; but there was no servant to perform the customary and necessary feet washing for them, and no one of the disciples would do it for the others. Each felt it was beneath his dignity. And so our Lord in full consciousness of His Divine authority and origin, "*knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God,*" arose and like the humblest of servants laid aside His garments and girded Himself with a towel and took the bason and went from disciple to disciple to wash their dirty feet. I wonder why the painters who have given us their various representations of so many scenes in the life of Christ, never painted that scene. In this connection our Lord specifically emphasized the fact that He had given us an example that we should do as He had done. How closely are you imitating the example that Jesus left? Would you rather be a minister by preaching sermons to a crowd of gaping admirers or a minister by washing the sore and foul feet of some afflicted child of God. "Oh,"

but you say, "my social position and official dignity will not permit me to stoop to service of that character." Remember what we are told about Jesus in this very connection, that it was with the full knowledge of His Divine authority, "that the Father had given all things into His hands" and with the full knowledge also of His divine origin and mission and destiny, "that He came forth from God, and goeth unto God," that He did all this.

I knew at one time a young woman in Christian work in Chicago. For some reason I did not have a very high estimate of the depth of her piety. She belonged to a very well-known family and I imagined that she was altogether too conscious of it. But one day some one came and told me how she had gone into one of the poorest parts of Chicago, into "little hell," and, finding a poor, afflicted creature in bed with sore and vile feet, she had unbound those feet with her own hands and cheerfully and pleasantly and thoroughly washed them. From that day I could not but have a higher estimation of the real Christ-likeness of that young woman.

9. In the ninth place, *the Humility of the Christ of God was manifested in His choosing the lowliest place of contempt as a slave instead of the loftiest place of glory as God.* This choice of our Lord antedated His entry into human history as an integral part of it all. It began in the eternal glory. We read it in that marvelous state-

ment of Paul which we have had occasion to quote so often, Philippians, ch. 2: 6, 7: "*Who, existing in the form of God, counted not the being on an equality with God, a thing to be grasped, (7) but emptied Himself, taking the form of a servant, being made in the likeness of men.*" Oh, what sublime humility was that, stooping from the glory of occupying the throne of the universe, the center and object of angelic, cherubic, and seraphic worship, to take the form of a servant. It is in this connection that Paul exclaims with tremendous emphasis, "*Have this mind in you, which was also in Christ Jesus.*" (Phil. 2:5.) Yes, this is the mind of *the real Christ*, "The Mind of the Master," not primarily some doctrinal statement of faith, no matter how rigidly and completely orthodox, but the mind of surrendering the very highest position and taking the very lowest, forsaking the place of highest honor and seeking for self the place of lowliest and, therefore, most effective, service. I will not stop to dwell upon the fact stated in the immediately following verses that it was because He thus revealed His true humility, by seeking the lowest place any man ever occupied, that our Father said, "*Come up higher,*" and "*highly exalted Him, and gave unto Him the name which is above every name; (10) that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth; (11) and that every tongue should confess that*

Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11.)

10. In the tenth place, *the Humility of Jesus Christ was manifested in His being "obedient unto death, even the death of the cross."* This is found in the next verse to that which we have just been studying and is the climax of that thought. Let me repeat it to you, "*And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.*". (Phil. 2:8.) Here indeed we reach the highest point of Christ's lowest humility, not merely God becoming man, the highest of all Lords becoming the lowest of all servants, but the Holiest of all becoming the sin-bearer of the vilest of sinners. No other one whom human eyes have ever seen ever occupied by natural, Divine and eternal right so high a position of dignity, honor, glory and worship as He and no other ever stooped to so low a depth of agony and shame, accursed of God and man. I repeat, it is in just this connection that the Spirit of God through Paul says, "*Have this mind in you, which was also in Christ Jesus.*" (Phil. 2:5.) And John also had this in mind when he said, "*He that saith he abideth in Him ought Himself also so to walk even as He walked*" (I John 2:6.)

CHAPTER VIII

THE REAL CHRIST: HIS MANLINESS

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem.”—Luke 9:51.

“Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am He. . . . Jesus answered, I told you that I am He; if therefore ye seek Me, let these go their way.”—John 18:3-5, 8.

“Now is My soul troubled; and what shall I say, Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name.”—John 12:27, 28.

“He that saith he abideth in Him ought himself also so to walk even as he walked.”—1 John 2:6.

Thus far we have studied seven features of the picture God Himself has drawn in His own Word of *The Real Christ*: His Holiness, His Love for God the Father, His Love for Men, His Love for Souls, His Compassion, His Meekness, His Humility. The last three, His Compassion, His Meekness and His Humility are very closely associated. But this morning we are to study a

marked characteristic of our Lord that is of a very different sort, His Manliness. In most of the paintings of our Lord the face is not only to a marked degree womanly, it is positively effeminate and weak. The same is true of the pictures of Christ Jesus drawn in words in many pulpits. It is not a true picture of *The Real Christ*. I cannot endure the paintings of the face of Christ, they make me indignant. They dishonor my Lord. Gentle He was as we have already seen, and gentleness is more frequently a characteristic of woman than of man, of mothers, wives and daughters than of fathers, husbands and sons. But while He was more gentle than the gentlest mother, the gentlest person who ever lived on this earth, the one true and perfect *gentleman*, He was at the same time the strongest and most virile of all the sons of men. Gentleness and humility and meekness are seldom found coupled with energy and virility. I do not think that the term "Manliness" altogether accurately describes what I mean; for many women display many of the qualities I am about to describe more fully than most men. What we men in our presumption and arrogance and self-sufficiency call "manliness" is just as much, if not more, in actual life, "womanliness." But I use the term "manliness" because it comes nearer to describing to the average mind what I mean than any other term of which I can think. I recall reading a book more than forty years ago, called "The Manliness of

Jesus." I have entirely forgotten the contents of that book. Nevertheless, the book made a deep impression upon me at the time and I presume the book suggested the title of this sermon. Just what I mean by "Manliness" will be clear as we come to consider how the Manliness of *The Real Christ* (not the Christ Whom artists paint from their own fancy, but the Christ Who actually lived on this earth and Whose perfect portrait God Himself has drawn in the Bible) was manifested. I have five texts:

Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

Luke 9:51: "*And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem.*"

John 18:3-5, 8: "*Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. (4) Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, whom seek ye? (5) They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. . . . (8) Jesus answered, I told you that I am He; if therefore ye seek Me, let these go their way.*"

John 12:27, 28: "*Now is my soul troubled; and what shall I say, Father, save Me from this hour?*"

*But for this cause came I unto this hour.
(28) Father, glorify thy name."*

1 John 2:6: *"He that saith he abideth in Him
ought himself also so to walk even as He walked."*

I. His Absolute Fearlessness in the Face of Gravest Peril

In the first place, as we see in three of these texts, *the Manliness of Christ was manifested in His absolute fearlessness in the face of gravest peril.* This comes out again and again in the story of His life here on earth. Look, for example, at our second text, Luke 9:51: *"And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem."* Our Lord Jesus knew He was going to Jerusalem to shame, suffering, agony and death. No other ever walked this earth who naturally shrank from death as He did; for no other who ever walked this earth was as full of life as He. But He looked the fast approaching suffering and agony and shame, yea, Death himself right in the eye without flinching and marched to meet him, to feel his sting and to conquer him. We see the same thing from a different angle in John 18:3-8: *"Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. (4) Jesus therefore, know-*

ing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye? (5) They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, who betrayed Him, was standing with them. (6) When therefore He said unto them, I am He, they went backward, and fell to the ground. (7) Again therefore He asked them, Whom seek ye? And they said, Jesus of Nazareth. (8) Jesus answered, I told you that I am He; if therefore ye seek Me, let these go their way." The underlying significance of these words spoken under such circumstances is so evident that they need no comment. We see much the same thing in John 12:27, 28: "*Now is My soul troubled and what shall I say, Father, save Me from this hour? But for this cause came I unto this hour. (28) Father, glorify Thy name."* The shadow of the cross lay athwart the pathway Jesus trod from the beginning of His public ministry. This is evident from His words in John 2:19: "*Destroy this temple and in three days I will raise it up,"* uttered on his first visit to Jerusalem after the beginning of His public ministry. But clearly discerning from the outset the cross with all its unutterable horrors, horrors inconceivable by our finite minds, He marched right toward it without swerving for one moment one inch from the path God had marked out, undeceived and unbeguiled by the popularity that His beneficent ministry at first awakened. In this manly fearlessness we

must follow Him. In the face of the gravest peril also we must follow Him for He Himself has said in Matt. 16:24: *“If any man would come after me, let him deny himself, and take up his cross, and follow Me.”*

II.—The Boldness of His Utterances

In the second place, *the Manliness of the Christ of God was manifested in the boldness of His utterances.* We see this in His bearing and in His words before the high priest, Annas, and the Roman governor Pilate, as John has pictured them in John 18:19-23; 33-37; 19:8-11. *“The high priest therefore asked Jesus of His disciples, and of His teaching. (20) Jesus answered him, I have spoken openly to the world; I ever taught in synagogues and in the temple, where all the Jews come together; and in secret spake I nothing. (21) Why askest thou Me? ask them that have heard Me, what I spake unto them: behold, these know the things which I said. (22) And when He had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest Thou the high priest so? (23) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? . . . (33) Pilate therefore entered again into the Prætorium, and called Jesus, and said unto Him, Art Thou the King of the Jews? (34) Jesus answered, Sayest thou this of thyself, or did others*

tell it thee concerning Me? (35) Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me: what hast Thou done? (36) Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. (37) Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.”

. . . 19: (8) “*When Pilate therefore heard this saying, he was the more afraid; (9) and he entered into the Prætorium again, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. (10) Pilate therefore saith unto Him, Speakest Thou not unto me? knowest Thou not that I have power to release Thee, and have power to crucify Thee? (11) Jesus answered him, Thou wouldest have no power against Me, except it were given Thee from above: therefore he that delivered Me unto thee hath greater sin.”*

Even more startlingly bold are His words before Caiaphas. Listen to Matt. 26:57, 59-64: “*And they that had taken Jesus led Him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. . . . (59) Now the chief priests and the whole council sought false witness against Jesus, that*

they might put Him to death; (60) and they found it not, though many false witnesses came. But afterward came two, (61) and said, This man said, I am able to destroy the temple of God, and to build it in three days. (62) And the high priest stood up, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? (63) But Jesus held His peace. And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God. (64) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

III. His Warrior Spirit

In the third place, *the Manliness of the Lord Jesus was manifested in His Warrior Spirit.* The Lord Jesus came "to heal the broken-hearted" (Luke 4:18), to comfort the sorrowing and heavy laden (Matt. 11:28), to gently bind up all the gaping wounds of humanity. But He came also to be the dauntless leader in the fiercest fight the Universe has ever known. This we see again and again. Matt. 10:34 will probably serve to illustrate this as well as any passage in God's record, "*Think not that I came to send peace on the earth: I came not to send peace, but a sword.*" Jesus Christ was indeed the Prince of Peace, but

He was also the Prince of Warriors. The hymn, "The Son of God Goes Forth to War" has a great truth in it. It is just as true as,

"Majestic sweetness sits enthroned
Upon the Savior's brow
His head with radiant glories crowned
His lips with grace o'erflow."

The peace *The Real Christ* preached was *peace through victorious warfare*. To be a true follower of Jesus, the Christ of God, one must be a fearless fighter as well as a gentle comforter. And to-day the fight is hotter than ever before in this old world's history; for the end draweth nigh and Satan rages for he knows his time is short: and we need to-day, we sorely need, warrior Christians. If we are to preach a full Gospel, we must preach a Gospel of hard, fierce but completely victorious warfare.

IV, *His Utter and Fearless Frankness in Dealing with Men*

In the fourth place, *the Manliness of Christ Jesus was manifested in His utter and fearless frankness in dealing with men*. This also we see illustrated again and again. For example, we see it illustrated in Luke 9:57, 58: "*And as they went on the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest. (58) And Jesus said unto him, The foxes have holes,*

and the birds of the heaven have nests; but the Son of man hath not where to lay his head." We see it again in Luke 14:25-33: "*Now there went with Him great multitudes: and he turned, and said unto them, (26) If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. (27) Whosoever doth not bear his own cross, and come after me, cannot be My disciple. (28) For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he had wherewith to complete it? (29) Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, (30) saying, This man began to build, and was not able to finish. (31) Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? (32) Or else, while the other is yet a great way off, he sendeth an ambassador, and asketh conditions of peace. (33)* So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple."

Our Lord concealed nothing. He would have all with whom He dealt know the very worst as well as the very best. While He longed for disciples because He knew that discipleship of Himself meant infinite and eternal blessing for every one who became His disciple,

He would not have one person become His disciple without a full understanding of the tremendous cost of discipleship, without a clear and full apprehension of all the shame, and suffering and loss that were involved in following Him. This is a lesson we modern evangelists and preachers sorely need to learn. We are constantly ringing the changes upon what one gains by coming to and accepting Christ. Our Lord Jesus rang the changes on what one lost by coming to Him. He appealed to the heroism and self-sacrifice of men as well as their longing for peace and joy and infinite reward.

There is great need to-day that we preach a heroic Gospel, a Gospel of self-sacrifice and not a Gospel that seeks to minimize the sacrifices involved in coming to Christ, and seeks to transform the Church that Christ Jesus founded, the crucified Christ founded, into a competitor with the dance hall, the card club, the vaudeville and the movie theaters. When that New England Methodist Conference voted to rescind the historic Methodist position regarding questionable amusements, in order that they might allure the weak-kneed manikins and womanettes, who desire to bear the name of "Christian" but at the same time lead a soft, luxurious, self-indulgent and worldly life, they sounded the death knell of real vital, forceful, Christ-like Christianity in that section of Methodism. And if the Quadrennial Conference of the Methodist Episcopal

Church shall follow their example, as so many hope they may, they will sound the death knell of the once great and glorious Methodist Church in America.

*V. His Uncompromising Attitude Toward Sin
in All Its Forms*

In the fifth place, *the Manliness of Jesus Christ was manifested in His Uncompromising Attitude toward Sin in all its Forms.* This is seen, for example, in that terse but meaningful utterance of His recorded in John 8:34: “*Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.*”

Sin was always sin in the eyes of Christ Jesus. There was no such thing as excusable sin or venial sin or little sin in His estimation. Sin was always, whatever the particular sin might be, the same hateful, abominable, ruinous, enslaving thing: “*Every one that committeth sin* (whatever the sin may be) *is the bond-servant of sin.*” Upon sinners of all sorts He had compassion. Sin in all its forms He hated and denounced. There was none of that namby-pamby, milk and water, half-admiring, half-palliating attitude toward some forms of sins that is so common, even among certain classes of professed Christians, to-day. He never called a carnival of lust a “romance,” as our newspapers do almost every day. No, listen to His blistering words, “*Every one that*

putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery." (Luke 16:18.) Sin was sin, hideous, loathsome, enslaving. "*Repent or perish,*" He cries, "*I tell you, except ye repent, ye shall all in like manner perish.*" (Luke 13:3-5.) The sin He pardoned when it was repented of, but He sternly added, "*Go and sin no more, lest a worse thing befall thee.*" (John 5:14; 8:11.) His attitude toward sin was unyielding, strong, virile, uncompromising, never palliating. This also is a lesson that we need to learn. Sometimes because of our fondness for the sinner, because he is dear to us by ties of relationship or for some other reason, sometimes from our very desire to be like our Lord in His compassionate dealing with sinners, we are tempted to condone the sins of some, even gross sins. That is utterly unChrist-like. He never did.

VI. *His Unbending Firmness*

In the sixth place, *the Manliness of Christ Jesus is seen in His unbending firmness.* This we see, for example, in Luke 9:59-62: "*And He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.* (60) *But He said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.* (61) *And another also said,*

I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house. (62). But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The requests of these two men, at the first glance, seem reasonable, but not to Jesus. He had made a demand upon these men for immediate action. The call was not only important but imperative and the Lord Jesus did not yield one inch. "*Leave the dead to bury their own dead*" He gently, but none the less firmly, said. And then, "*No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.*" What manly positiveness and firmness in all this. There was nothing of the weak, vacillating, palavering, sentimental ethical culturist and moral liberalist about Him. A man, a full-grown man, every inch a man, God's pattern man, was He.

VII. The Severity with Which He Denounced Hypocrisy, Unreality, Pretence, Self-Righteousness, Self-Sufficiency, Self-Deception and Unadmitted Sin

In the seventh place, *the Manliness of Christ Jesus was manifested in the severity with which He denounced hypocrisy, unreality, pretence, self-righteousness, self-sufficiency, self-deception and unadmitted sin.* This we see in frequent occurrences described in the brief record of His life

here on earth. For example read Luke 16:14, 15: *“And the Pharisees, who were lovers of money, heard all these things: and they scoffed at Him. (15) And He said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God.”* How severe and searching these words of our Lord were, especially when we remember to whom they were spoken, the men who prided themselves not only upon the thoroughness and rigidity of their orthodoxy but upon the strictness of their morality and the loftiness of their ideals of holy living. But listen again to something even more severe and stern. You will find it in Matt. 23:13-17: *“But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. (14) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. (15) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the son of hell than yourselves. (16) Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. (17) Ye fools*

and blind: for which is greater, the gold, or the temple that hath sanctified the gold?" And still further down in the chapter, in verses 23-28, 33, we read: "*Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith: but these ye ought to have done, and not to have left the other undone. (24) Ye blind guides, that strain out the gnat, and swallow the camel! (25) Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. (26) Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. (27) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. (28) Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.*" Listen once more, verse 33: "*Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"* Is this the same Christ Jesus that we saw three weeks ago when we studied His Compassion, or two weeks ago when we studied His Meekness? Yes, this is the very same Jesus, *Jesus the real Christ*, the Christ of God, Who was as strong and manly as He was meek and humble in heart. Remember meekness

is not weakness and humility is not servility. It is true that the religion of Jesus Christ is pre-eminently a woman's religion: it has lifted woman to an eminence never dreamed of before. But it also is fully as much a man's religion! Its appeal is for Heroism, Fearlessness, Holy Audacity, Self-Sacrifice, Utter Reality.

VIII. His Glad and Unhesitating Acceptance of Torture and Agony, Rather Than Yield One Iota of the Truth and in Order to Save Others from Suffering and Ruin

In the eighth place, *the Manliness of our Lord Jesus was manifested in His glad and unhesitating acceptance of torture and agony, rather than yield one iota of the truth and in order to save others from suffering and ruin.* Our Lord Jesus could have escaped the cross if He had been willing to compromise a little with the religious rulers of the day who oppressed the masses. Yes, He could have escaped easily, but He would not. He pursued the path of absolute allegiance to God and His truth though the cross loomed black and threatening in the path. He did not diverge one step in order to get around the cross. If He had so chosen, when the emissaries of Annas and Caiaphas and all that cringing crew who had conspired to bring about His death came to arrest Him in the garden, He could have escaped. If He would but have besought the Father, the

Father would instantly have sent twelve legions of angels and delivered Him. (Matt. 26:53.) But He knew that if He escaped the cross, sinners must perish eternally. On the Mount of Transfiguration, He was in the process of glorification right then and there, but He refused the glory there awaiting Him and talked with Moses and Elijah *of His death* that He was about to accomplish at Jerusalem, and turned His back upon the glory again, even as He did when He became incarnate (Luke 9:31; Phil. 2:6-8), and descended the mountain and went to Jerusalem to die that you and I might live. And you and I must tread the same path, if we choose to abide in Him; for "it is written" in God's word: "*He that saith He abideth in Him ought himself also so to walk even as He walked.*" (1 John 2:6.) The path of manly, literal sacrifice of self to save others is the path He trod: and He Himself has said, and He meant it: "*If any man would come after me, let him deny himself, and take up his cross, and follow Me.*" (Matt. 16:24.)

CHAPTER IX

THE REAL CHRIST: HIS IMPERTURBABLE PEACE CONSTANT JOYFULNESS AND UNCONQUERABLE OPTIMISM

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.”—Isa. 61:10.

“These things have I spoken unto you, that My joy may be in you, and that your joy may be made full.”—John 15:11.

“Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.”—John 14:27.

“He will not fail nor be discouraged, till He have set justice in the earth; and the isles shall wait for His law.”—Isa. 42:4.

“He that saith he abideth in Him ought himself also so to walk as he walked.”—1 John 2:6.

Thus far we have considered eight features in the picture which God has given us in His Word of His own Christ. The one we studied last week was in striking contrast, indeed, at the first glance, in apparent opposition to the three we had studied the three weeks preceding. To-day we shall study three features in the portrait together; because they are so closely related that it is al-

most impossible to altogether separate them: though they really are distinct. Furthermore, to be fully apprehended and understood they must be studied together. They are in some respects closely related to that feature we studied last week, "His Manliness," but in other respects they are in striking contrast to it. Our subject this morning is "*The Real Christ: His Imperturbable Peace, Constant Joyfulness and Unconquerable Optimism.*" I have six texts:

Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

Isa. 61:10: "*I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.*"

John 15:11: "*These things have I spoken unto you, that My joy may be in you, and that your joy may be made full.*"

John 14:27: "*Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.*"

Isa. 42:4: "*He will not fail nor be discouraged, till He have set justice in the earth; and the isles shall wait for His law.*"

1 John 2:6: "*He that saith he abideth in Him ought himself also so to walk even as He walked.*"

I. His Imperturbable Peace

We shall consider first the Imperturbable Peace of *The Real Christ*, the Christ of God's own appointment, Christ Jesus. The whole life of our Lord was characterized by a composure, a calm, a self-possession, a Divine serenity, and an abiding and abounding Peace that nothing could in the least disturb. He was always sure of Himself and of the happy outcome of whatever events occurred, no matter how disturbing they might appear to be.

1. In the first place, *the Imperturbable Peace of the Christ of God was manifested by His perfect calm and confidence in an hour of apparently great peril.* This we see in Mark 4:37-40: "*And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. (38) And He Himself was in the stern, asleep on the cushion: and they awake Him, and say unto Him, teacher, carest Thou not that we perish? (39) And He awoke, and rebuked the wind, and said unto the sea, peace, be still. And the wind ceased, and there was a great calm. (40) And He said unto them, why are ye fearful? Have ye not yet faith?*" (Cf. Luke 8:22-25; Matt. 8:23-26.) We see from parallel accounts in Matthew and Luke that His disciples were almost be-

side themselves with fear. Our Lord Jesus Himself was not only perfectly calm and fearless, He was even surprised at their fearfulness and gently rebuked it, exclaiming, "*Why are ye fearful? Have ye not yet faith?*" "The great calm" that lay upon the bosom of the so recently storm wrought Galilee was nothing to the great calm that possessed His own heart during all that wild and tempestuous scene.

2. In the second place, *the Imperturbable Peace of Christ Jesus was manifested in His calm confidence in the face of the crushing calamity and overwhelming sorrow of others whom He loved and wished to help.* This we see illustrated in the case of the death of the daughter of Jairus as recorded in Mark 5 and Luke 8. Let me read Mark's account recorded in Mark 5:35-42: "*While He yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? (36) But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. (37) And he suffered no man to follow with Him, save Peter, and James, and John, the brother of James. (38) And they come to the house of the ruler of the synagogue; and He beholdeth a tumult, and many weeping and wailing greatly. (39) And when He was entered in, He saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. (40) And they laughed Him to scorn. But*

He, having put them all forth, taketh the father of the child and her mother and them that were with Him, and goeth in where the child was. (41) And taking the child by the hand, He saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. (42) And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement." Notice the excitement, the tumult, the excessive grief of the others on the one hand and the perfect calm, and peace and confidence of the Lord Jesus on the other hand.

3. In the third place, *the Imperturbable Peace of the Christ of God was manifested by His serene and exultant Peace in contemplation of His own death, a death of unparalleled and inconceivable sorrow, shame and agony.* His soul was "*exceeding sorrowful, even unto death*" (Matt. 26:38), His heart was breaking with the weight of man's reproach (Psa. 69:20), but underneath all the sorrow and agony that were His as the sinbearer of the whole race, was the deep, harmonious undertone of perfect peace. This we see, for example, in John 14:1, where He says to His disciples who were crushed with the revelation of His coming death which He has just made, "*Let not your heart be troubled: believe in God, believe also in Me.*" We see it again in the twenty-seventh verse of the same chapter, where with a wondrous smile of perfect serenity, He

gently whispers, "*Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.*"

4. In the fourth place, *the Imperturbable Peace of the Lord Jesus was manifested by His perfect rest in God even when, hanging on the cross, the iniquity of us all was laid upon Him and the Father Himself hid His face from Him because He was our sin-bearer.* It is true, He cried with breaking heart in unutterable mental and spiritual agony, "*My God, My God, why hast Thou forsaken Me?*" (Matt. 27:46), and then there came welling up from the deeper depths of His innermost spirit that other cry of perfect trust and peace, "*Father, into Thy hands I commend My spirit*" (Matt. 27:50; Cf. Luke 23:46). And as He uttered that last cry of perfect peace and hope and handed His spirit over to the Father, His earthly life ended in a glorious sunburst of Peace triumphant to the very end.

In this Peace that nothing can disturb it is our privilege to follow Him. What perils, what losses, what agonies we may be called upon to face, what real persecutions and crosses we may be called upon to bear, no one can tell in this day when there is so loud a call for sacrifice for others and as the end so rapidly draweth nigh, but we know that they cannot by any possibility match the sorrow and agony and shame He bore for us, and He has said, "*Peace I leave with you;*

My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

II. *His Constant Joyfulness*

Now let us turn to look at another feature God has portrayed in His picture of *The Real Christ*, His crucified Son: His Constant Joyfulness.

Isaiah tells us that the coming Christ of God was to be "*a man of sorrows, and acquainted with grief*" (Isa. 53:3), and he goes on to give us a very detailed and vivid description of the appalling sorrows and griefs that would overtake the suffering Messiah as He made full atonement for our transgressions and iniquities, but in the eleventh verse of the very same chapter he adds, immediately after telling us all these griefs that the Messiah should suffer for us, "*He shall see of the travail of His soul, and shall be satisfied.*" It is a figure taken from the terrible birth pangs of the mother succeeded by that wondrous joy that only a mother can know as she looks into the face of her new-born babe, to her the most beautiful and entrancing sight her eyes have ever gazed upon. Our Lord uses the same figure in speaking to His disciples of the transporting joy that was to be theirs at His resurrection as the outcome of the heart-rending pangs they were to experience at His crucifixion. (John 16:20-22.)

This is not all: on the night before His cruci-

fixion, with the cross and all its associated agonies fully in view, Jesus, our Lord and Christ, said to His disciples, "*These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.*" "My joy," mind you, "the joy that now fills and thrills My heart." In substance, then, our Lord says, "when My joy, the joy that now fills and thrills my heart, shall be yours, your joy shall be full"—"made full" the American Revision reads, "fulfilled," the English revisers translate. Turn that word "fulfilled" around and you will get just what Jesus actually said, "Filled full" (See Greek and R. V. of Matt. 13:48.). When you get the joy that our Lord Jesus had even when contemplating His own crucifixion, your joy will be "filled full": then and not until then. His joy was fullness of joy, joy filled to the brim. "Man of sorrows," though He was as our sin-bearer, He was, at the same time, the gladdest man that ever walked this earth.

What were the sources of His joy?

1. *The first source of His joy was that of obeying God and bearing fruit for Him.* This appears in the verse just quoted taken in its connection. He says, "*These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.*" What were the things about which He had just "*spoken unto*" them and to which He here refers? Obedience and fruit-bearing. Note the verse immediately preceding, v. 10, "*If ye keep My commandments, ye shall abide*

in My love; even as I have kept My Father's commandments, and abide in His love." From these words it is evident that His joy was in doing the Father's will. The same thought comes out again in John 4:34: "*My meat is to do the will of Him that sent me, and to accomplish His work.*" Now look at the other words He had just spoken in v. 8: "*Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples.*" His joy was the joy of bearing fruit for God. These two joys (or this one two-fold joy), the joy of obedience to God and the joy of bearing fruit for God are two of the greatest joys possible to man and they are both open to us also.

2. *The second source of the joy of Christ Jesus* was closely connected with the first. *It was the joy of saving souls.* This comes out in one of our texts, in a prophetic preview of the coming Christ, Isa. 53:11: "*He shall see of the travail of His soul, and shall be satisfied.*" The fruit of the travail of His soul, the pangs of spiritual parturition, which the Messiah should see and in which He would be satisfied and far more than compensated for all He had suffered would beyond question be the new-born souls that would be the outcome of His sufferings unto death. Our Lord feels more than compensated for all the agonies He has endured when He sees men born again and thus saved. He exultantly cries to the assembled hosts of Heaven: "*Rejoice with Me, for*

I have found My sheep which was lost." (Luke 15:6.) Ah, there are few greater joys to a true heart than the joy of seeing others saved and this joy too can be ours. It can be ours if we are willing to pay the price, and that price is "soul travail."

3. *The third source of Christ's joy was joy in the contemplation of the Father's will.* This comes out in Luke 10:21, "*In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father; for so it was well-pleasing in Thy sight.*" The word translated "rejoiced" in this passage is a peculiarly expressive word. It means "to exult" or "to rejoice exceedingly." It is translated "be exceeding glad" in Matt. 5:12, and "rejoice greatly" in the Revised Version of 1 Pet. 1:8, where it is accompanied with the very suggestive descriptive phrase, "*with joy unspeakable and full of glory.*" It may seem at the first glance as if this joy were the same as that spoken of under our first head but they are really quite different. That was the joy of *doing* the Father's will: this is the joy of *the glad contemplating* of the Father's will in its wisdom and all its infinite excellence. This joy too can be and should be ours and it is a very great joy.

4. *The fourth source of Christ's joy was God Himself.* This comes out in another prophetic

picture of the coming Christ of God, in Isa. 61:10, "*I will greatly rejoice in Jehovah, My soul shall be joyful in My God.*" The picture is of the coming Messiah. Our Lord Himself said that the opening verses of this same chapter referred to Himself. (Luke 4:17-21, Cf. Isa. 61:1, 2). This was the deepest source of Christ's joy, God Himself. Joy in God was His supreme joy. Joy in God is joy unchangeable and inexhaustible. This joy too is open to us, and when we know it nothing can mar our joy; for, however circumstances may change, God is ever the same and He is infinite and the joy that is rooted in Him partakes of His own infinitude. Whether we hang upon a cross or sit upon a throne, our joy, if it is in the infinite God, will be "unspeakable and full of glory," as was our Lord's. When Polycarp at the age of ninety-five was writhing in physical agony as he burned at the stake he was at the same time thrilling with unutterable joy and shouted: "Welcome cross of Christ, welcome eternal life," because like his Master's, his joy was in God.

III. *His Unconquerable Optimism*

Let us now look at one more feature of His Christ that God portrays in His Word, *i. e.*, His Unconquerable Optimism. We shall see that our Lord Jesus was not only the world's greatest

Saint and greatest Saviour and greatest Teacher and greatest Lord and Master, but that He was also the world's greatest Optimist and sanest Optimist. His optimism was not of the shallow kind so common, so ostentatious, so blatant today, the optimism that comes from closing one's eyes to clearly evident facts. His optimism was the optimism that comes by seeing with the clear eye of faith in an infinitely wise, and infinitely loving and infinitely powerful God, the ultimate bearing of facts in the wise and loving and far-seeing purpose of God. We have a striking portrayal of the Unconquerable Optimism of *The Real Christ* in another preview of the coming Messiah granted to Isaiah, recorded in Isaiah 42:4: "*He will not fail nor be discouraged, till He have set justice in the earth; and the isles shall wait for His law.*" There would indeed be much to discourage Him. He would find Himself opposed by all the ecclesiastical, political and military forces of the day. He would be betrayed by one of His own chosen disciples and denied by another, and every one of them would forsake Him and flee. He would be subjected to such losses and agonies and suffering and shame as no other man ever endured on this earth; but in the face of it all, He would refuse to be in the least "discouraged," knowing that God reigns and He would at last "set justice in the earth" and that "the isles" should "wait for His law," though it would take His own ignominious death to accomplish it. He

saw the God-ward side and therefore the bright side of everything.

1. In the first place, *the Unconquerable Optimism of The Real Christ was manifested in His seeing the bright side of fierce persecution.* This we see in Matt. 5:10-12: "*Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. (11) Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. (12) Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets that were before you.*" To the average mind harsh persecution does not seem a bright thing, but it did to the mind of Christ; because He saw the Godward side of it and, therefore, the glorious outcome of it: and so should we. We should not whine over our persecutions, but shout over them even as the Lord Jesus commanded us: "*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. (23) Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets,*" (Luke 6:22, 23.), knowing that "*the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward*" (Rom. 8:18), and that "*our light affliction, which is for the moment,*

worketh for us more and more exceedingly an eternal weight of glory," (2 Cor. 4:17) and that "*if we suffer, we shall also reign with Him*" (2 Tim. 2:12), and that if "*we suffer with him, that we*" shall "*be also glorified with Him,*" (Rom. 8:17).

2. In the second place, *the Unconquerable Optimism of Christ Jesus manifested itself in His seeing the blessed outcome for others of His own ignominious death.* This we see in John 12:31-33: "*Now is the judgment of this world: now shall the prince of this world be cast out. (32) And I, if I be lifted up from the earth, will draw all men unto Myself. (33) But this He said, signifying by what manner of death He should die.*" Our Lord was facing the cross when He uttered these words. The cross was drawing very nigh. He saw clearly all the agony of the cross for Himself, but there was something He saw still more clearly, and upon that gloriously bright view of the cross, He fastened His whole attention. He saw the cross as the mighty magnet that would draw all races, kinds and conditions of men unto Himself, and He saw the cross as the judgment of the Prince of this world, as the end of Satan's power. He saw that through His own death He would "*bring to nought him that had the power of death, that is, the devil.*" (Heb. 2:4.) So we also should see in whatever appalling sufferings we may be called upon to endure for Christ, the good to other men and the glory to God that is to come

through our suffering. Then we can become optimistic even in a fiery furnace. We see the same thing illustrated again in our Lord's words in the twelfth chapter of John, twenty-fourth verse: "*Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit*" (John 12:24.), and here again He bids us to follow Him; for He goes on to say: (25) "*He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.*" (26) "*If any man serve Me, let him follow Me; and where I am, there shall also my servant be: if any man serve Me, him will the Father honor.*" (John 12:25, 26.)

3. In the third place, *the Unconquerable Optimism of Jesus, the Christ of God*, manifested itself in His seeing the blessing to Himself that was to come from His death of agony. This we see in John 14:28, where He says to His disciples in view of His fast approaching death, the thought of which had filled them with such dismay, "*Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father.*" In his death, as terrible as it was to be, He saw simply the door through which He must pass to be with the eternal Father, the object of His eternal and infinite love. In the same way at a later time Paul regarded his own death, as terrible as it was to be, as the greater good for him; for

“to depart and be with Christ (was) very far better.” (Phil. 1:23:)

4. In the fourth place, *the Unconquerable Optimism of our Lord manifested itself in His seeing ignominious death swallowed up in glorious resurrection.* This we see in several places, for example, in John 2:19: *“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”* We see it again in John 16:20-22, where our Lord says to His disciples on the night before His crucifixion, *“Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. (21) A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. (22) And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.”*

5. In the fifth place, *the Unconquerable Optimism of the Christ manifested itself when on trial for His life before Caiaphas, with the certainty of condemnation to death confronting Him, in His looking forward to the time when He should sit “at the right hand of Power, and come on the clouds of heaven.”* This we see in Matt. 26: 62-64, *“And the high priest stood up, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? (63) But*

Jesus held His peace. And the high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God. (64) Jesus saith unto Him, Thou hast said: nevertheless I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

Recall the scene: they had arrested Him, they had smitten Him (John 18:22), He knew they were soon to spit in His face, tear the beard from His face, scourge Him and nail Him to the cross. But He looked beyond it all to the day when He should be seated at the right hand of God and then come back to this earth in God's own chariot, "on the clouds of heaven," and all heaven's glorious armies following in His train. So we too should look beyond the present loss and suffering and shame involved in true discipleship to the day when having overcome, we shall sit down with Christ on His throne even as He overcame and sat down with His Father on His throne. (Rev. 3:21.)

6. In the sixth place, *the Unconquerable Optimism of the true Christ, Christ Jesus, manifested itself in seeing in all the turmoil and discord and chaos and Bolshevik anarchy and desolation that are surely coming upon this world as the logical and inevitable outcome of having rejected and crucified its rightful King, but the prophecy and precursor of the glad and glorious day of that King's return for the salvation of this*

wrecked and ruined human society of ours and its transformation into the fit and eternal abode of God. This comes out in a very striking way in Luke 21: 25-28, "*And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; (26) men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. (27) And then shall they see the Son of Man coming in a cloud with power and great glory. (28) But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.*" So we, too, as the night of the present dispensation of this old earth's history darkens, should have hearts that are becoming more and more buoyant with high hopes built upon God's sure word of prophecy. Listen again, "*When these things begin to come to pass,*" what things? the things just described, "*upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken,*" the things that cause the hearts of thoughtful statesmen to "*faint for fear and for expectation of the things that are coming upon*" human society. What shall we do then? Hang our heads? No. Tremble? No. Get frightened? No. "*Look up, and lift up your heads; because your redemption draweth nigh.*"

Men and women, listen! The world's golden age lies in the future, not in the past; the near future, not the remote future. These prophesied things that are happening to-day in Russia, in Poland, in Germany, in Italy, in France, in England, in America, all shout aloud, "*Your redemption draweth nigh.*" We have waited long, but it is coming, coming fast. These are great days in which we are living. Great, not because of men's braggart boasting of "*big*" drives for money, "the *biggest* thing the Church has ever undertaken," which is a lie, an outrageous and infamous lie, but great because the trumpets of God's fast accumulating providences proclaim, "the King cometh, God's King."

CHAPTER X

THE REAL CHRIST: HIS PRAYERFULNESS

“Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and *Christ*, this Jesus whom ye crucified.”—Acts 2:36.

“Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear.”—Heb. 5:7.

“And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.”—Luke 6:12.

“And it came to pass about eight days after these sayings, He took with Him Peter and John and James, and went up into the mountain to pray. (29) And as He was praying, the fashion of His countenance was altered, and His raiment became white and dazzling.”—Luke 9:28, 29.

“And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them. (31) And their eyes were opened, and they knew Him; and He vanished out of their sight.”—Luke 24:30, 31.

He that saith he abideth in Him ought himself also so to walk even as He walked.—1 John 2:6.

We have studied thus far eleven very marked characteristics of *The Real Christ*, the Christ of God’s own appointment, the Christ of actual fact as distinguished from the Christ of popular fancy and philosophical and mystical speculation, the Christ whose coming and conduct God gave His chosen prophets of the Old Testament to see in

anticipatory vision and whose actual life on earth God inspired historians to record with marvelous accuracy and fullness in the astonishingly brief but complete records found in the Four Gospels. We have studied His Holiness, His Love for God the Father, His Love for Men, His Love for Souls, His Compassion, His Meekness, His Humility, His Manliness, His Imperturbable Peace, His Constant Joyfulness and His Unconquerable Optimism. We have not dwelt, as we well might, upon His Geniality, His Sociability, His Friendliness and His Love for home life. Just let me say this, Christ Jesus, *The Real Christ*, was no ascetic and no self-absorbed mystic. He loved the society of His fellow-men. He was a welcome guest at social and festive gatherings. His first miracle, in which He "manifested forth His glory," was performed at a wedding feast and for the distinct purpose of saving that joyous and festive occasion from ending in embarrassment, disappointment and gloom. (John 2:1-11.) He turned again and again to Bethany for the solace of congenial human companionship and the restful gladness of the genial joys of home life. (John 11:5.) Even on His last visit to Jerusalem, with the cross only six days ahead of Him, He was the willing guest at a feast His friends in Bethany made for Him. (John 12:1-2). And when He went to the Garden of Gethsemane for its awful conflict and agonies He longed for human companionship and not only took the eleven to the

Garden, but took a chosen three into the deeper depths of its shadows to be with Him as He prayed more earnestly and His sweat was as it were great drops of blood falling down to the ground. He was a winsome Friend as well as a mighty Saviour and absolute Lord of majestic mien. Did He not say during His last hours, "*Henceforth I call you not servants . . . but friends*"? As we look this morning for the last time, in the present series of studies, at that wondrous picture of Him which God has given to us in the Bible, I invite you to consider carefully and earnestly a characteristic that stands out more prominently than almost any other and that underlies all those already mentioned, His Prayerfulness. I approach this subject with more hesitation than any other we have had; because it takes us into the Holy of Holies of His life, where we must take off our shoes and tread softly. We have six texts:

Acts 2:36: "*Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus Whom ye crucified.*"

Heb. 5:7: "*Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear.*"

Luke 6:12: "*And it came to pass in these days,*

that He went out into the mountain to pray; and He continued all night in prayer to God."

Luke 9: 28, 29: "*And it came to pass about eight days after these sayings, He took with Him Peter and John and James, and went up into the mountain to pray. (29) And as He was praying, the fashion of His countenance was altered and His raiment became white and dazzling."*

Luke 24: 30, 31: "*And it came to pass, when He had sat down with them to meat, He took the bread, and blessed it, and brake, and gave to them. (31) And their eyes were opened, and they knew Him; and He vanished out of their sight."*

1 John 2:6: "*He that saith he abideth in Him ought himself also so to walk even as He walked."*

In the very brief record found in the four Gospels of the wondrous life of our Lord here on earth, the words "pray" and "prayer" were used at least twenty-five times in connection with Him, and the fact of His praying is mentioned in other instances in addition to those where these words are found. The life of Christ, as we have seen in the past nine weeks, had many marked characteristics, but nothing is more marked, if anything else is as marked, as His Prayerfulness. Charles Sheldon wrote some years ago the book that had such an immense circulation, "In His Steps," in which he tried to picture "What Jesus Would Do" in various relations of life if He were on earth to-day. It was very largely pure and entirely unwarranted imagination; but as the Lord

Jesus "is the same yesterday and to-day, yea and forever," I know one thing that He would do were He on earth to-day, I know one occupation in which He would expend very much time and a great deal of physical and mental energy—praying. I do not know how He would conduct a newspaper. I do not think He would conduct one at all. But I know He would pray, pray, pray. And the one who does not spend much time in prayer is not walking "In His Steps" and is not like Him.

I. How the Prayerfulness of the Real Christ Was Manifested

Let us consider first How the Prayerfulness of *The Real Christ*, not the Christ of man's imagination, but the Christ of indubitable historic fact, was manifested.

1. In the first place, *the Prayerfulness of The Real Christ, the Christ of the Bible, the Christ of God's own Word, was manifested by His continuing all night in prayer to God.* This Luke tells us in one of our texts, Luke 6:12: "*And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God.*" On another occasion we see our Lord in prayer from about sunset until after three o'clock in the morning. (Mark 6: 45-48.) This whole night of prayer was after a day of intense and wearying activity when He had been so busy

that He could not eat and had taken His disciples apart to "rest a while," but the needed and desired rest had been immediately broken in upon by the multitude who outran Him, and the entire day had been spent in teaching and healing the sick and feeding the multitude. That exhausting day was followed, not by sleep, but by a night of prayer. There is often a better way to recuperate exhausted energies than by sleep. Oftentimes when we are so tired we cannot sleep and waste time tossing to and fro upon our beds, if we would arise and pour out our hearts to God we would get far more rest and go back to bed quieted and to realize what the psalmist says, "*He giveth His beloved sleep*" (Psa. 127:2). Of course, we are not to understand that every night of our Lord's life was spent in prayer, but many nights were. Here, too, we might wisely follow Him.

2. In the second place, *the Prayerfulness of Christ Jesus was manifested in His arising a great while before day and going out into a solitary place to pray.* This Mark tells us in Mark 1:35; and this, too, was the next morning after a very busy day and evening. During the day He had taught in the synagogue at Capernaum; and had healed a man possessed with an unclean spirit; and then had gone to the house of Simon and Andrew and raised Simon's wife's mother from the sick-bed where she lay "sick with a fever"; and as the sun had set, the people, hearing of the wondrous things He had done, came

flocking to Simon's house from every quarter, bringing unto Him "all that were sick, and they that were possessed with demons." In fact "all the city was gathered together at the door" and He "healed many that were sick with divers diseases, and cast out many demons." But exhausting as the day had been and as late as He had retired at night, long before day He had risen up and gone afar out into a desert place where He would not be disturbed and there prayed. Happy is the man that has learned this secret from the Lord, to get alone with God in the early morning while others are sleeping, that he may have undisturbed communion with God and may have plenty of time for prayer. If we all would do this, there would be more likeness to Christ in our characters and conduct, and more effectiveness in our service. Years ago I read that one of the most successful statesmen England has ever produced, the first Earl of Cairns, had said before his death, that, if he had any success in life, he attributed it more to this fact than any other, that for years he had given the first two hours of every day to the study of the Word of God and prayer. When I was in England I had the privilege of meeting the widow of Lord Cairns at dinner at Lord Kinnaird's house and of taking her out to the repast. After the dinner was over, I said to her, "Lady Cairns, I read some years ago that your husband said that if he had ever had any success in life he attributed it more to this fact

than any other, that for years he had given the first two hours of every day to the study of the Word of God and prayer; is that true?" Lady Cairns replied, "I cannot say positively about the two hours, but this I do know, that whatever hour of night we reached home from parliament (I always went with him, and we always rode home together), whatever hour it was when we reached home, midnight, one, two or three o'clock in the morning, he always arose at the same early hour in the morning (I think she said it was six o'clock) and shut himself up alone with his God and with his Bible." And she added, "When he was a member of Lord Disraeli's cabinet and there was a stormy session, when my husband entered, Disraeli would say, 'Now we will have peace, the Earl of Cairns has come.'"

3. In the third place, *the Prayerfulness of Christ Jesus was manifested by His preparing for all the crises and great events of His life by prayer.* In Luke 3:21, 22, we are told that it was as He was "praying" the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, "*Thou art my beloved Son: in Thee I am well pleased.*" So we see He prayed before His baptism with the Spirit and His entrance upon His public ministry. In Mark 1:35, 36, we see Him praying before entering upon an evangelistic tour. In Luke 6:12, 13, we see Him spending a night in prayer before choosing the Twelve

whom He would train to be the leaders in the early church. Luke also tells us in his 9th chapter (v. 18, 21, 22) that it was after a special season of prayer with His disciples He announced to them His approaching death. It is evident that He prepared for all the great crises of life by special seasons of intensive prayer. There is a lesson in this for us, a much needed lesson. Thirty denominations in this country have recently undertaken what they affirm is "the biggest thing the Church of Christ has ever undertaken." They are putting many millions of dollars into the preliminary campaign to raise the money. They are doing such extensive advertising as the greatest business corporations in the world have never ventured upon. And what are their prayer preparations for this mighty event? The Christians of the land were urged in thousands of newspaper advertisements to give *five minutes* to secret prayer on the day the campaign was launched. It would be ludicrous, if it were not sad enough to almost break the heart of any one who really knows *The Real Christ* and the spirit and method of His life.

4. In the fourth place, *the Prayerfulness of the Christ of God was manifested by His going alone to pray after the great achievements of His life.* This we see illustrated in Matt. 14:23: "*And after He had sent the multitudes away, He went up into the mountain apart to pray: and when even was come, He was there alone.*" This was

at the close of a day filled with some of the most marvelous displays of Divine compassion and Divine power of His whole life. He had healed multitudes of the sick by His Word or His touch and crowned all by a display of Divine creative power by feeding "Five thousand men, beside women and children" with five small loaves and two small fishes. The multitudes were carried away with an enthusiasm for Him that knew no bounds. They wished to take Him and make Him King on the spot, but No, He wanted none of their applause and dismissed them, and dismissed the twelve also, and then went into a secluded part of the mountain to pray, remaining there nine hours alone with God in prayer. Why? First of all, that He might recruit His strength. His miracles cost Him something, an expenditure and loss of power (Cf. Mark 5:30). But furthermore to guard against temptations to pride or self-satisfaction or contentment with the work already achieved. Let us never forget that our Lord Jesus, while He was very God of very God, was also a real man, subject to the same temptations that we are, and, in order to set us an example, met them with the same weapons we must, the Word of God and prayer. What a lesson for us! With most of us it is more common to pray before the great events of life than after them, but the latter is as important as the former. If we would only really pray after the great achievements of life we might go on to greater. But as we do not,

we are either puffed up or exhausted by them; and so we proceed to no greater achievements.

5. In the fifth place, *the Prayerfulness of Christ Jesus was manifested by His withdrawing from the multitude when life was unusually busy and going into a solitary place to pray.* This we see, for example, in Luke 5:15, 16, "*But so much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. (16) But He withdrew Himself in the deserts, and prayed.*" How unlike we are to Him. We would have thought this to be the day of opportunity, the time to cultivate the crowd, the day to stay with them, the time to work and not to pray (as if praying were not the mightiest kind of working). But not so, with our Lord. This was the time He needed God and must get alone with God.

Some men are "so busy" that they "can find no time to pray," but apparently the busier Christ's life was, the more crowded with necessary activity, the more He prayed. There were times when He had no time to eat (Mark 3:20) and occasions when He had no time for needed rest and sleep (Mark 6:31, 33, 46), but He always took time to pray; and the more the work crowded, the more He prayed. Many a mighty man of God has learned this secret from Christ, but many another mighty man of God has lost his power because he did not learn this secret, and so has allowed increasing work to crowd out prayer.

One of the mightiest men of God I ever knew was shorn of much of his power in this way.

6. In the sixth place, *the Prayerfulness of Christ Jesus was manifested by His preparing for the temptation He saw approaching by prayer.* We see a remarkable illustration of this in Luke 22:39-41, "*And He came out, and went, as His custom was, unto the Mount of Olives; and the disciples also followed Him. (40) And when He was at the place, He said unto them, Pray that ye enter not into temptation. (41) And He was parted from them about a stone's cast; and He kneeled down and prayed.*" He prepared for the temptations He saw drawing near by prayer, so He always came off victorious. The disciples, despite His solemn warning, slept while He prayed; so He stood and they fell. The calm majesty of His bearing amid the awful onslaughts of Pilate's judgment hall and of Calvary was the outcome of the prayer, the struggle, the agony and the victory of Gethsemane.

7. In the seventh place, *the Prayerfulness of Jesus Christ was manifested in His praying in the midst of the most ordinary matters of everyday life.* Over and over again (e. g., Matt. 14:19) our attention is called to the fact that He prayed in connection with the most ordinary meal. Indeed, so characteristic was His manner of praying in connection with His everyday meals that the disciples on the road to Emmaus who had failed to discover who He was up to that point,

though their hearts had burned within them, while He spoke to them and opened to them the Scriptures, knew Him instantly the moment He lifted His eyes to pray to God before breaking the bread (Luke 24:30, 31.) With most of us it is in connection with the little things that we most frequently forget to pray. Every step of Christ's life seems to have been accompanied with and sanctified by prayer.

8. In the eighth place, *the Prayerfulness of Jesus Christ was manifested by the last utterance of His earthly life being a prayer.* This we see in Luke 23:46, where as He breathes His last and gives up His spirit to God, He cries: "*Father, into Thy hands I commend My spirit.*" And that was not the only prayer in those closing hours of His life spent on the cross (see v. 34). His life had been a life of prayer and with a prayer it came to its fitting close.

Lover of human society though our Lord Jesus undoubtedly was, nevertheless, in His deep sense of need of communion with God we often see Him fleeing from the crowds to the solitary place (Mark 1:35), and to the hidden recesses of the mountains (Matt. 14:23) to pray. Each of the four evangelists makes mention of His going to the mountains to pray and in Luke 22:39 it is added, "*As His custom was.*" Stalker in his "*Imago Christi*" has this suggestive comment, "When He arrived in a town His first thought was which was the shortest way to the mountain,

just as ordinary travelers inquire, 'where are the most noted sights and which is the best hotel?' " He prayed alone by Himself (Matt. 14:23); with a chosen few (Luke 9:28); with the whole apostolic company (Luke 9:18); in the midst of a great multitude (Matt. 14:19).

II. *How Jesus Christ Prayed*

We shall get no adequate conception of the prayer life of the Christ of God without giving some consideration to the question of, How He Prayed. The Bible has much to say about that.

1. In the first place, *Christ Jesus prayed with God's glory first in view, i. e., that God might be glorified by answering the prayer.* This we see, for example, in that marvelous prayer He offered in the presence of His disciples and just before His arrest, trial and crucifixion. These are the words with which He began His prayer: "*Father, the hour is come: glorify Thy Son, that the Son may glorify Thee,*" (John 17:1.) We see the same thing again in the prayer He taught His disciples, which begins with these words, "*Our Father which art in heaven, Hallowed be Thy name.*"

2. In the second place, *Jesus Christ prayed in perfect submission to the Father's will.* This we see in His cry of agony in the garden: "*O My Father, if this cup may not pass away from Me,*

except I drink it, Thy will be done.” (Matt. 26:42.)

3. In the third place, as to the posture which He assumed in prayer, *He sometimes prayed standing* (Matt. 14:29; John 11:41, 42; 17:1. Cf. 14:31; 18:1); *sometimes kneeling* (Luke 22:41); *sometimes lying on His face before God* (Matt. 26:39). If the sinless Son of God got down upon His knees, yes, upon His face, before God what attitude should we ordinary mortals assume as we go into God’s presence?

4. In the fourth place, *He prayed with intense earnestness*. This we see in Luke 22:44 where we read: “*And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground.*” The literal force of the word translated “earnestly” is “stretched-out-edly.” The thought is of the soul stretched out in the intensity of its desire toward God. We see the same thing in Heb. 5:7, “*Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear.*” The intense earnestness implied in these words comes out in two ways: first, in the words “prayers and supplications.” The word translated “prayers” is a strong and expressive word, meaning the definite expression of a definitely felt need: it means “entreaties.” The word translated “supplications” is found no-

where else in the New Testament. It is a peculiarly significant word and indicates "imploring supplications." But the intense earnestness of our Lord's prayer comes out still more clearly in the words "with strong crying and tears." The word here translated "crying" is a very strong word, meaning "outcry" or "clamor," the force of which is increased by the qualifying adjective "strong." Literally translated, the words would read, He prayed with "mighty outcry." There are some who speak of it as an attainment of superior faith to always be very calm in prayer, and "just take" in childlike confidence what they ask. Those who say this have either gotten beyond their Master or else they do not know what Holy Ghost earnestness means. Not infrequently, their calm comes not from the Holy Ghost but from indifference. The Holy Ghost makes intercessions "*with groanings which cannot be uttered*" (Rom. 8:26). In view of the example of our Lord we need to be careful not to confuse the laziness of indifference with the "rest of faith." Any "rest of faith" that does not leave room for mighty conflicts in prayer and in action too is not Christ-like.

5. In the fifth place, *our Lord Jesus prayed with a large outlay of time.* He spent whole nights in prayer. To this we have already referred in another connection, in interpreting Luke 6:12. The time element in prayer is of great importance. A man by the use of modern machinery

can do more in a minute than he once could do in hours, but no machinery has ever been invented nor can be invented by which the work of prayer can be expedited. Effective praying demands time, much time, and woe be to the man whose accumulating activities lead him to curtail the time given to prayer.

6. In the sixth place, *Jesus Christ prayed importunately, that is, He repeatedly asked for the same thing.* This we see in Matt. 26:44 where the Holy Spirit tells us, "*He left them again, and went away, and prayed a third time, saying again the same words.*" We see in the example of our Lord in this matter that it will not do to say, as so many do, that the failure to take what you ask the first time you ask for it necessarily indicates a weakness of faith. It indicated no weakness of faith on the part of our Lord that in His intense earnestness and in the determination of faith, He uttered precisely the same petition a third time.

7. In the seventh place, *our Lord prayed with thanksgiving.* This we see in John 11:41, 42: "*So they took away the stone, and Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me. (42) And I knew that Thou hearest Me always: but because of the multitude which standeth around I said it, that they may believe that Thou didst send Me.*" In this case the thanksgiving was for an answer to prayer yet in the fu-

ture and that could only be seen by the eye of faith.

8. In the eighth place, *our Lord prayed believingly; i. e., with the absolute certainty that He had received from God the petition that He asked of Him.* This we see in the passage just quoted, where our Lord Jesus says: "*I thank Thee that Thou hast heard Me,*" though Lazarus still lay in the grave. His faith in God's answering His prayer was such that He thanked God for answering His prayer before the thing that He had asked was actually done. He believed, indeed He had no doubt, indeed He "knew" that the Father would grant His every request. We see John, the beloved disciple, following in the steps of His Master's faith in 1 John 3:22: "*And whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.*" And so we too, should learn when we approach God in prayer, resting upon His own promise and asking something according to His will, to believe that we "have received." (Mark 11:24, English Revision.)

What a striking contrast in the matter of prayer there is between *The Real Christ*, Christ Jesus, and the Christ, the "Christ principle," of "Christian Science," "lyingly so-called." Mrs. Mary Baker Grover Patterson Eddy scoffed at the thought that there was a personal God who answered prayer. What "Christian Scientists" sometimes call prayer is not in any proper sense

prayer at all. It is merely intense, concentrated, self-willed thinking, iterated and reiterated denying of the existence of the things from which they wish deliverance, be it sickness, pain, sin, death, or misfortune of any kind. "Demonstrating the truth," they sometimes called it, the devil-suggested substitute for prayer, that has landed many in their graves, many others in divorce courts, including the Founder, many others in the lunatic asylum. I hold in my hand a copy of "Science and Health" that was given to Mr. Jacoby in this City when we were holding a united evangelistic campaign here in 1908, by a man who said Christian Science had robbed him of his wife and daughter and wrecked his home. In giving the book to Mr. Jacoby, he said, "This has nearly landed me in the insane asylum." But the true Christ, the Christ of God, the Lord Jesus, really prayed and by His prayers He wrought miracles, healed the sick, cast out demons, raised the dead, escaped death Himself, glorified God, finishing the work God gave Him to do.

We have come to the end of our studies of the wonderful picture of *The Real Christ* that God has given us in His Word. Let us follow Him. Let us follow Him in His Holiness, let us follow Him in His Love for the Father, let us follow Him in His Love for Men, let us follow Him in His Love for Souls, let us follow Him in His Compassion, let us follow Him in His Meekness, let us follow Him in His Humility, let us follow Him in His

robust Manliness, let us follow Him in His Imperturbable Peace, let us follow Him in His Constant Joyfulness, let us follow Him in His Unconquerable Optimism, and, above all, let us follow Him in His Prayerfulness, which in many ways was the secret of all the other beauties and glories of that peerless life, that Divine life, lived as a real man here on this earth, under the same conditions that you and I live under, with the same temptations and with the complete victory that can also be yours and mine. And while we pray intensely, often in long vigils in the solitary place alone with God, let us never forget that closing prayer that God's Word teaches us, our prayer of response to the closing promise of God's word: "*Surely I come quickly.*" "*Amen. Even so, come, Lord Jesus*"; for when He comes we shall be perfected in Holiness, in Love to the Father, in Love to our Fellowman, in Love for Souls, in Compassion, in Meekness, in Humility, in Manliness, in Peace, in Joy, in Optimism, in every grace and perfection and glory of Christ's character; for when He comes "*We shall be like Him; for we shall see Him even as He is.*" (I John 3:2.)

THE END

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